

BIBLE ESCHATOLOGY.

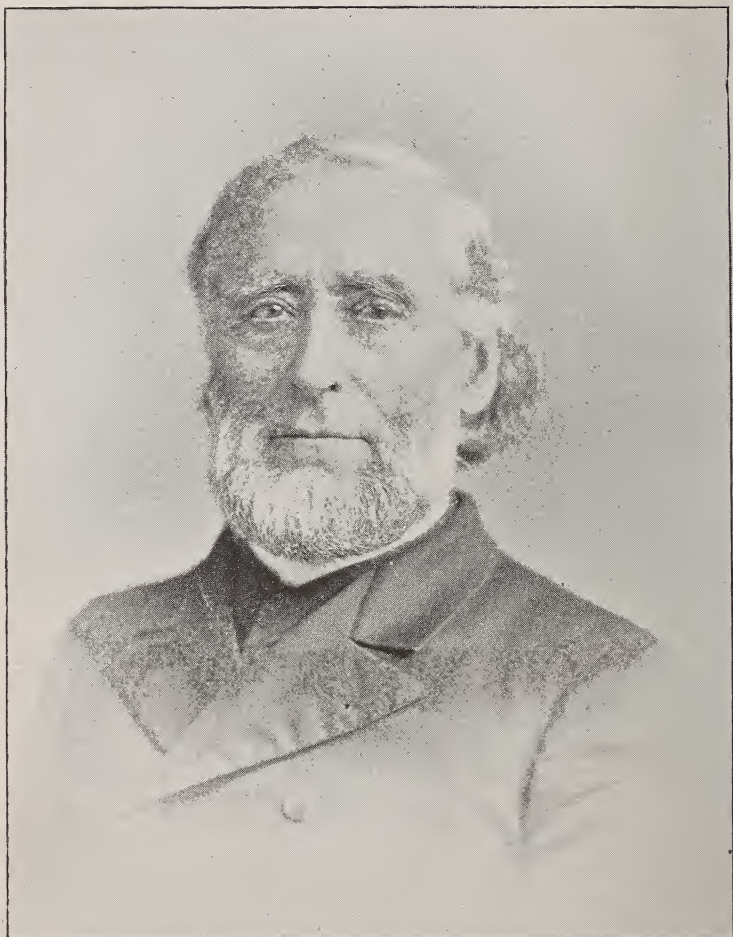
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UNITED STATES OF AMERICA.





REV. HENRY T. CHEEVER.

Biblical Eschatology:

ITS RELATION TO THE CURRENT

Presbyterian Standards and the Basal
Principles that must underlie
Their Revision:

BEING A REVIEW OF THE WRITINGS OF THE
PRESBYTERIAN DIVINE, L. C. BAKER.

BY

HENRY THEODORE CHEEVER, D.D.

*Author of "Correspondencies of Faith and Views of Madame
Guyon," "The Pulpit and the Pew," "Island World of
the Pacific," "Life in the Sandwich Islands,"
"The Whale and his Captors," "Waymarks
in the Moral War with Slavery," etc.*

SUPPLEMENTED BY AN ORIGINAL THESIS BY
MR. BAKER ON THE ESCHATOLOGY OF
THE CHURCH OF THE FUTURE.

WHOSO HATH FAITH IN CHRIST SHALL BE SAVED. GOD FORBID THAT
I SHOULD LIMIT THE TIME FOR ACQUIRING THIS FAITH TO THE PRESENT
LIFE! IN THE DEPTHS OF DIVINE MERCY THERE MAY BE OPPORTUNITY TO
WIN IT IN THE FUTURE STATE.

LUTHER'S LETTER TO HANSEN VON RECHENBERG, A. D. 1522.

BOSTON
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TO
THE GENERAL ASSEMBLIES, SYNODS, PRESBYTERIES,
PROFESSORS, ELDERS, AND COMMUNICANTS OF
THE PRESBYTERIAN CHURCH
OF NORTH AMERICA,
THIS VOLUME

Is Cordially Dedicated

WITH THE HOPE THAT IT MAY HAVE A CANDID AND THOUGHTFUL
PERUSAL BY THE CHURCH OF GOD

I'M APT TO THINK THE MAN
That could surround the sum of things, and spy
The heart of God and secrets of His Empire,
Would speak but LOVE. With him the bright result
Would change the hue of intermediate scenes,
AND MAKE ONE THING OF ALL THEOLOGY.

Adopted by Chalmers.

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LET US EXCLAIM with heroic Luther, Scandal and offence ? !
Talk not to me of scandal and offence. Need breaks through
stone walls, and recks not of scandal. It is *my* duty to spare
weak consciences as far as it may be done without hazard of
my soul. Where not, I must take counsel for my soul, though
half or the whole world should be scandalized thereby.

Luther felt and preached and wrote and acted as beseemed
a Luther to feel and utter and act. The truths which had
been outraged he re-proclaimed in the spirit of outraged truth,
at the behest of his conscience, and in the service of the God
of truth. He did his duty, come good, come evil, and made
no question on which side the preponderance would be.

S. T. COLERIDGE.

INTRODUCTION.

TO THIS SOMEWHAT unique volume no word of introduction is needed, other than its descriptive title-page. But a *raison d'être*, if only reasonable, is always in place and always acceptable to the reader.

It was the original remark of an acute philosopher and master of human thought, that truths, of all others the most awful and mysterious, and at the same time of universal interest, are too often considered as so true that they lose all the power of truth, and lie bedridden in the dormitory of the soul, side by side with the most despised and exploded errors.

Now I do not claim for our author the merit or glory of an original discoverer in the unknown realm of Eschatology. But we do assert that he has fairly lifted up out of the dormitory, and has brought into the clear white light of intelligent observation, an important principle that opens the grim portals of gloomy mediævalism, and puts the key into all the rusty locks of traditional theology.

That principle is the neglected and misunderstood Gospel of Redemptive Resurrection. It is the prin-

ciple of an eternal benignant and redemptive plan and purpose and process in "The Resurrection of Judgment," "The Resurrection of the Unjust;" by which we can safely navigate the unexplored Ocean of Eschatology; 'Sounding on our dim and perilous way,' under the reign of law, and by the Nautical Almanac of Holy Scripture, until the Times of Resitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.

It is a privilege and a boon, under the guiding hand of God, to have been only an humble pioneer in this direction. Let honor be to him to whom honor is due; and all the glory to the only wise God our Saviour. But it is not to be forgotten that saintly John Robinson of the Pilgrim Fathers "bewailed the fact that there were those in his day who followed, with no appeal beyond them, Luther and Calvin; while he himself was confident that the Lord had more of truth and light to break forth out of His Holy Word."

That truth and light are now signally breaking forth; and who can doubt that they will still be breaking forth, notwithstanding all that hinders, to the time of the end?

Not seldom do the spirits
Of great events stride on before the events,
And in to-day already walks to-morrow!

I cannot better express the present situation and juncture of the great Presbyterian Church of North America than by a reference to the old Greek of

Posidonius, in the Dialogue between Traveller and the notable statue of Opportunity at Athens, by Phidias. The statue significantly says, standing in impressive majesty by the market-place :

My name, I hear, throughout the world has flown;
As OPPORTUNITY to mortals I am known.

Traveller: And who is she behind so sad of mien?

Opportunity: Repentance is her name. Still is she seen
To follow him, the wretch who weakly fails
To SEIZE ME, when the timely hour avails
Of noble action ! Thus she seems to teach,
BE SWIFT TO SEIZE THE GOOD WITHIN THY REACH,
LEST IT BE LOST FOREVER ! Ask no more !
E'en while I speak, away, away I soar !

The timely hour of visitation, yea, of noble action and Providential Reform, has come, in the order of HEAVEN, to the Ministry and Eldership of the great Presbyterian Church. We pray God that they may not ignore it, but be fully up to the pressing emergency and the Divine Call. So shall the ages bless them, and ALL THE ENDS OF THE WORLD SHALL REMEMBER AND TURN UNTO THE LORD.

In the present attempted formulation of a rational and Scriptural Eschatology for the Presbyterian Church, let there be a devout and self-forgetting enthusiastic reliance upon the Holy Spirit. "Reason and Religion," said Coleridge in his day,—and he might have added Theology too,—“are their own evidence. The natural sun is in this respect a symbol of the spiritual. Ere he is fully arisen, and while

his glories are still under veil, he calls up the breeze to chase away the usurping vapors of the night season, and thus converts the air itself into the minister of its own purification; not surely in proof or elucidation of the light from the heavens, but to prevent its interception."

The interceptive mists of error, prejudice, and tradition that at this day becloud our spiritual heavens, must now be swept away into darkness by the living principles that are actualized by ideas, and that contain in themselves what Lord Bacon calls an endless power of semination. These great ideas, that shine with the brightness of the firmament in the Scriptures of the Old Testament and the New, are like the fixed stars, which appear of the same size to the naked as to the armed eye; and their magnitude the telescope seems rather to diminish than to increase. They shine, too, from age to age with the same steady lustre when once the clouds are off.

But thanks be to God, the great Cloud-Compeller is now rending the firmament and rolling together the heavens as a scroll, that all flesh may see the glory of the Lord. And woe be to the man or the Church that would cover again the spiritual heavens with anything like the gloomy pall of the Dark Ages, or with the scanty modern mantle of poor, bloodless Agnosticism, sure of nothing, believing nothing, doing nothing, and pitifully dazed and darkened in the eclipse of faith.

Theology and Eschatology are twin sisters that should dwell together, never apart, in a mutual min-

istry, like Martha and Mary. As it is a poor and shallow Theology that makes light of sin and retribution, or tries to explain away the stern and awful side of God's dealings with men, so is it a still shallower Eschatology that severs God's judgments from His love; that divides the Almighty against Himself, and ignores the fundamental truth embodied in the reasoning of the Psalmist: O Lord, unto Thee belongeth mercy, FOR THOU RENDEREST TO EVERY MAN ACCORDING TO HIS WORKS.

Never should there be out of mind that essential article of faith in the Puritan creed of our New England Poet of Humanity and the Spirit, greatest and best of the FRIENDS: *

STILL Thy love, O Christ arisen,
 Yearns to reach the souls in prison:
 Through all depths of sin and loss
 Drops the plummet of Thy cross:
 NEVER YET ABYSS WAS FOUND
 DEEPER THAN THAT CROSS COULD SOUND.

* What Whittier insists on in all his lines is becoming the theology of the age: the supremacy of love and righteousness; self-sacrifice the law of life; humility the great virtue; social and political equality; the sacredness of the individual; service the universal and imperative duty; the redemption and perfection of society; absolute trust in God and consequent hope of immortality; the power and practicability of the precepts of Christ, and especially of the passive virtues; in short, the Sermon on the Mount to be taken as it reads and turned into actual life. To these doctrines Whittier not only adhered, but he championed them in nearly every page of prose or poetry that he wrote. These are the things upon which we are fast coming into agreement as the substance of theology. I call Whittier a teacher of theology, not merely because he

The greatest, the deepest, the most comforting word in the Bible, says Dr. Philip Schaff in the *Andover Review*, is the word GOD IS LOVE: "And the greatest fact in the world's history is the manifestation of that love in the person and the work of Christ. That word and this fact are the sum and substance of the Gospel, and the only solid foundation of Christian Theology. The sovereignty of God we hold in common with Jews and Mohammedans. The love of God is revealed only in the religion of Christ. It is the inmost essence of God and the key to all His work and ways. It is the central truth which sheds light upon all other truths."

He might have added, the Gospel of REDEPTIVE RESURRECTION through the dying and rising of Christ, which this volume heralds and vindicates but current Theology still ignores, gives the keynote for the all-conquering Missionary Theology of this last decade of the Nineteenth Century.

This Evangelizing Missionary Theology is built upon the two fundamental principles and facts of Christianity, first, That God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have ever-

insists upon these things, but because by the greatness of his gift as an inspired poet, and by the wise and gracious temper of his spirit, he has wrought these things into the minds and hearts of his generation. He induces religious faith by his own example and experience. For he is himself so heavily charged with it that its virtue goes out from him into all his words.—T. T. MUNGER, D.D.: *The Religious Influence of Whittier*.

lasting life; and second, All that are in the graves shall hear His voice, and shall come forth by the power of Christ, to appear again before God in the realm of the living.

Preached "TO EVERY CREATURE" by elect-missionaries of the Cross baptized with the Holy Ghost and with fire, and free to declare to the heathen all the Counsel of God—this simple yet sublime Missionary Theology will ring the pæan of victory to the ends of the earth that has been made ready so wonderfully for present subjection to Christ, through all this closing Century of Providential preparation. Poetry invokes it in the optimist strains of Tennyson:

Ring out the old, ring in the new;
Ring out the false, ring in the true;
Ring out the want, the care, the sin;
Ring in the Christ that is to win.

Let every honest reader, especially let every loyal Presbyterian—nay, more, let every fervent follower of the risen reigning and coming Messiah triumphantly take it up, and pass it on with an ictus of enthusiasm, until the sublime vision of the Evangelical Prophet be realized—

One song employ all nations, and all cry,
"Worthy the Lamb, for He was slain for us!"
The dwellers in the vales and on the rocks
Shout to each other, and the mountain-tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
EARTH ROLLS THE RAPTURED HOSANNA ROUND!

To this swiftly coming issue, this longed-for consummation, the great Presbyterian Church may now largely contribute, by her consecrated wealth and her sanctified sons and daughters.

Re-vitalized by the in-dwelling Spirit, and her creed so harmoniously re-shapen and re-adjusted to the simple certainties of divine revelation, as to satisfy and hold in hearty loyalty all her present Presbyters, and to attract to herself a noble company of enthusiastic applicants for the privilege of preaching the "glorious gospel of the blessed God" under her sheltering wing—she will go forth among the peoples from conquering to conquer.

The Scriptures of truth interpreted by the Holy Spirit through the reverent studies of men of faith and prayer, her only inerrant guide:—her Eschatology so revised and simplified as to embrace only the proven verities of reason and inspiration; her controversies composed; her Presbyters united; her heresy-hunting over; her missionaries in pagan and Moslem lands given the endowment of power from on high, and preaching everywhere the risen reigning, coming Christ, and the pending resurrection, both of the just and of the unjust; and great multitudes becoming obedient to the faith,*

*I cannot agree with the conviction of those who think that this new creation of faith will be only a repetition of what took place in the 16th or 17th century, and that the whole dogmatic system, and the entire mode of contemplating divine and human things, must

in answer to prayer that, as the great preacher put it who has so lately passed into the Heavens, is *not conquering God's reluctance, but taking hold of God's willingness.*

These are the conditions under which the Church of Augustine and Luther, of Calvin and Knox, of Chalmers and Guthrie and the Bonars in the Old World ; of Davies and Witherspoon and the Alexanders Hodges and Barnes of the New World,—is to do its noble part in the near conquest of Humanity for Christ.

It is for the living successors at this day of such men to advance the Kingdom of Christ with an inspired holy enthusiasm, on the providential lines of duty and devotion, by which the Master is so plainly leading :

Till, Lo ! There breaks a yet more glorious day:
The saints triumphant rise in bright array ;
The King of Glory passes on His way !
From earth's wide bounds, from ocean's farthest
coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son and Holy Ghost !

return as it then existed. Well may the noble words of Luther be applied to those who cling to the old rotten posts of a scaffolding raised by human hands, as if *they* were needed for the divine building: When at a window, I have gazed on the stars of Heaven and the whole beautiful vault, and saw no pillars on which the

Builder had set such a vault, yet the Heavens fell not in ; and that vault still stands firm. Now there are simple folk who look about for such pillars and would fain grasp and feel them. But since they cannot do this, they quake and tremble, as if the Heavens would certainly fall in ; and for no other reason than because they cannot grasp and see the pillars. If they could but lay hold of them, then the Heavens (they think) would stand firm enough.—*Neander's History of the Planting and Training of the Christian Church*, page 10, Vol. I.

HENRY THEODORE CHEEVER.

WORCESTER, MASS., April, 1893.

BIBLE ESCHATOLOGY:

ITS RELATION TO THE PRESBYTERIAN STANDARDS
AND THE BASAL PRINCIPLES THAT MUST
UNDERLIE THEIR REVISION :

IN THREE PARTS.

PART FIRST.

CURRENT ESCHATOLOGY OF CHRISTENDOM.

MAN is a son of God on whom the devil has laid his hand, not a child of the devil whom God is trying to steal.—*Phillips Brooks.*

TO SEE a thing and to express the thing exactly as one sees it, is the greatest thing in the world.—*Ruskin.*

HERESY is an error ; intolerance a sin ; persecution a crime.—*Philip Schaff's History of the Christian Church, Vol. VII. page 693.*

THE CURRENT ESCHATOLOGY OF CHRISTENDOM: ITS RELATION TO THE IMPENDING REVISION OF THE PRESBYTERIAN STANDARDS, AND THE PRINCIPLES UNDERLYING THAT REVISION: BEING A REVIEW OF THE POSITION AND PRINCIPLES OF THE PRESBYTERIAN DIVINE AND AUTHOR, REV. LEWIS C. BAKER.¹

THERE have been lately brought to light in that large and powerful Division of the Church in this country called Presbyterian, certain facts and tendencies of great pith and moment; involving as they do the law of Christian freedom and progress, as well as the liberty of prophesying, and what John Bright termed the Right of Reform. They bear so

¹The Mystery of Creation and of Man, with Appendix upon the Eschatology of the Future. By L. C. Baker. J. B. Lippincott & Co., Philadelphia, 1886. Pages 232.

The Fire of God's Anger, or Light from the Old Testament upon the New, concerning Future Punishment. By L. C. Baker. Philadelphia, 1887. Pages 290.

Words of Reconciliation. Eight Volumes. A monthly magazine. L. C. Baker, editor and publisher, 2022 Delancey Place, Philadelphia.

strongly, moreover, upon certain vital points of doctrine and eschatology which are now commanding general attention, that open discussion of them can no longer be stifled or evaded.

In the State of New Jersey, an able, exemplary and tried Presbyter, a well-known and experienced author and editor, a citizen of no mean city, has in his own person innocently forced a question upon his peers, that must be met and gravely considered; not in the Presbyterian Church merely, but by Biblical Students and Theologians at large. A calm inquiry concerning it may lead to the conclusion that what to many minds is a novel view of resurrection as Redemptive in purpose and effect, in character and result, will be found to be the unifying principle of reconciliation between Counter Schools of Theology, if not the Ultima Thule of legitimate discovery in the obscure realm of Eschatology.

The late debates in the General Assembly of the Presbyterian Church of 1891-92 which have issued in a veto, by a vote of seven to one, upon the appointment of a learned Professor to a Chair in Biblical History in the Union Theological Seminary of New York, are but an exponent and proof of a profound movement that is going on throughout Christendom. Nor is it too much to say with reference to that movement, that the doctrine of the Resurrection as related to the future of the human race, is the keystone in the arch of the Christian Faith, if not the key itself to the solemn problem of human destiny.

It was not a mere random remark of the lamented Professor, Dr. Henry B. Smith, but it was the deliberate judgment of the wise Theologian himself not long before his death, "That what Reformed Theology has to do is to Christologize Predestination and Decrees, Regeneration and Sanctification, the Doctrine of the Church, and the *whole* of Eschatology."¹

Aiming as he ever did to deliver Philosophy and Christian thinking from Metaphysical bondage; learned as he was in the history of opinions, and believing that Theology itself in order to be always correspondent to truth must be progressive, he might have added what Lowell so fitly set among other

¹ The positive views of Dr. Smith, a classmate of the writer, in regard to inspiration (and presumptively the views of his associates in the Union Theological Seminary) were given in his Discourse before the Synod of New York and New Jersey. Inspiration, he said, should be considered as plenary—that is, the divine influence which is its source extends to and pervades the whole contents of the Scriptures, both historical and doctrinal. It extends even to the language—not in the mechanical sense that each word is dictated by the Holy Spirit, but in the sense that each writer spoke in his own language according to the measure of his knowledge, acquired by personal experience, by the testimony of others, or by immediate divine revelation. They spoke as they were moved by the Holy Ghost. And thus is the inspiration plenary, since the spirit works in all parts of the Scripture, and makes of the many one, of terrestrial dialects a celestial tongue, out of human and divine elements a divine work, God's book, given by men and for men.

suggestive and sparkling gems of criticism in the Poem of the Cathedral:—

EACH AGE MUST WORSHIP ITS OWN THOUGHT OF GOD,
More or less earthly, clarifying still
With subsidence continuous of the dregs.
Perhaps the deeper faith that is to come,
Will see God rather in the strenuous doubt,
Than in the creed held as an infant's hand
Holds purposeless whatso is placed therein.
Say it is drift, not progress, none the less,
With the old sextant of the Fathers' creed,
We shape our courses by new-risen stars,
AND STILL, LIP-LOYAL TO WHAT ONCE WAS TRUTH,
SMUGGLE NEW MEANINGS UNDER ANCIENT NAMES,
UNCONSCIOUS PERVERTS OF THE JESUIT, TIME!

With these considerations in mind let us inquire, what are the salient facts and positions to be reviewed and established in this THESIS as a basis of intelligent answer to the question, Is the general impending resurrection to be redemptive? Or is it punitive? Or can it be at once redemptive and corrective, while punitive and penal? Is or is not resurrection for all the human race, the assured result of Christ's personal recovery from and victory over death, as the Head of humanity, the sinless second Adam, the Firstborn of the dead, the Beginner and Assurer of the Divine Order and Dispensation of Eternal Life?

Is the resurrection of Christ the potential resurrection of every son and daughter of Adam? And is resurrection an essential part of the redemption that is in Christ Jesus, belonging to "the times of restitution of all things, whereof God has spoken by

the mouth of His holy prophets which have been since the world began"? Or is it a mere experimental annex to an eternal plan of redemption not yet perfected? Is there to be reinvestiture with life, manhood and all its responsibilities to all that now abide in the mysterious realm of the dead?

Is living again in a body a law of Humanity and a boon for *all* mankind, through the redemption that is in Christ? And finally, do Scripture and reason warrant the belief that such a personal resurrection for every member of the human family is a process essentially redemptive and benignant so that all the subjects of such "a resurrection of the dead, both of the just and unjust" (Acts 24:15), are naturally and of necessity still under the righteous and merciful government of God in Christ, prisoners of hope, not prisoners of despair?

On this question (in which the writer has conceived a profound interest by reason of long familiarity and friendship with the author to be reviewed) it may be found that light is shed by certain facts and reasonings from the Word of God, through the mind of one of His servants, a laborious and devout student of Scripture, and a reverent inquirer after the truth as it is in Jesus; who, while giving to reason its high place, holds firmly to the plenary and supernatural inspiration of the Divine Word, quite above the views of the so-called modern criticism; and to a doctrine of penal but not arbitrary retribution in the nature of things, like the eternal law of gravitation.

About the middle of the year 1887,¹ Rev. Lewis C. Baker of Philadelphia, for many years a Minister of the Presbyterian Church, asked the Presbytery of West Jersey, with which he had been a long time connected, to advise him, first, as to the right, under the Constitution of the Presbyterian Church, of a minister who had become convinced that an error had crept into its system of Doctrine—the right of such a minister to agitate for its correction; and second, whether the discussion of the teachings of the Presbyterian Standards upon the question of

¹ Five years later than this date we find Dr. Henry M. Field of the New York Evangelist, innocently saying: "The movement for the revision of the Confession of Faith cannot be ascribed to any man; it was a logical necessity of the progressive thought of the age. Those who were observing the signs of the times, saw that the spirit of investigation, which had been stimulated by the great discoveries in science, was turned to other departments of human inquiry, not excepting Religion, and that if it would hold its own against the scepticism of the day, it must give a reason for its faith. Our own professors and teachers saw that if the Presbyterian Church held stubbornly to antiquated forms of statement, involving doctrines no longer believed, it would drive away from it many of the rising generation, including some of its most thoughtful minds, who were earnestly seeking after the truth, and that those stumbling-blocks must be gotten out of the way. One of the first to recognize this was the late Dr. Van Dyke, who at once set himself with characteristic boldness to the gigantic task. Where he led the way, we are content to follow, more intent on the success of a cause which we devoutly believe is connected with the preservation of religious faith in this country than with the question, who shall receive the honor of the victory."

endless punishment—which discussion had been carried on in “Words of Reconciliation,” a Monthly Magazine conducted by the inquirer—was so far outside of his duty and privilege, as a Presbyter of that Church, that he ought to withdraw from the Presbytery while engaged in such a discussion.

To the first question it was answered: That it is his first duty to inform the Presbytery of the change in his views. He *has* a right to bring the subject before the Ecclesiastical Courts, in a constitutional manner. How long and how far he may continue the discussion is a difficult question, to be decided according to each man’s conscience, remembering his Ordination vows, in which he both adopted the Confession of Faith as containing the system of Doctrine taught in the Holy Scriptures, and promised to be zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church.

The answer to the second question was deferred to the meeting of Presbytery at Atlantic City, N. J., on the 25th of April, 1888. Meanwhile Mr. Baker made known his views to leading members of the Presbytery, and followed their advice in calling attention to them privately. He also introduced an overture to the General Assembly, to appoint a Committee to inquire into the propriety of revising the eschatological teachings of the Presbyterian Standards; and offered publicly to receive advice as to his course from any Committee the Presbytery might choose to appoint.

He was bound to seek the purity of the Church by calling its attention to certain confessedly wrong in-

terpretations of Scripture, by reason of which the framers of the Presbyterian Confession had fastened on that Church a view of God's dealings with the majority of His creatures, so repulsive to her own present enlightened convictions, that she could not and dared not any longer set forth those mysteries of the future from her pulpits, in the faithful use of the terms therein prescribed.

On the 25th of April, the Committee, appointed by the Presbytery of West Jersey, to advise with Mr. Baker, reported as follows:

That they, hereby, renew the expression of high esteem for Rev. L. C. Baker, and confidence in his purity and in the sincerity of his convictions. Having held two meetings, and sought divine guidance; having listened to his oral and written statements, and each member of Committee having given his written opinion,—we do now concur in this answer to the question, “Are the views which Mr. Baker has published from time to time in his Magazine called ‘Words of Reconciliation,’ irreconcilable with our system of Doctrine, insomuch that anyone holding them should withdraw from the Presbyterian Church?”

Answer: Mr. Baker admits an important divergence from the standards. He believes that the death and resurrection of Christ inure to the benefit of the unregenerate, especially the heathen, as well as to those who die in a state of regeneration, and that resurrection is redemptive in its effect. He says: This new resurrection life, however, with all its opportunities, is conferred according to the harvest law which prevails in all God's realms of life, and which requires that men must reap as they sow, and to every seed its own body.

Such a resurrection, graded in time and order, according to character, gives room for all that is required by the Scripture teaching concerning a “resurrection of judgment.” But it

makes room, also, for corrective discipline and for the possible salvation of those who have not hopelessly hardened themselves against the grace of the Gospel. Persistent, incorrigible sinners must incur the second death, which, without dogmatizing, Mr. Baker is inclined to believe involves the ultimate extinction of all such lives as are hopelessly separated from God, the Creator and source of all life.

By Mr. Baker's own admissions, these views are not in accordance with our standards. In our view, they are not sustained by the Scriptures. Instead of promoting unity, we fear that the continued agitation of his views will promote division and discord. We would not repress the liberty of honest investigations respecting the unseen spiritual world, so long as that investigation is conducted in harmony with the teachings of Divine Revelation.

We do not maintain the infallibility of every clause in the Confession and Catechisms, but we do not think the time has come to attempt a general revision, and not even upon this one topic, especially when we remember that the late reunion was effected upon the basis of these standards.

If Mr. Baker could hold his peculiar views privately, without agitating the Church, we would be content to retain the same relation as heretofore, to one whom we sincerely love and honor for his piety and ability. But if, as he has intimated to the Committee, he cannot cease from a course of agitation, which must unsettle the faith of some and disturb the peace of the Church, we believe it would be more manly, more honorable and more consistent with his solemn Ordination vows, first, to withdraw from the Ministry of the Presbyterian Church.

When this Report came up for final action, it was adopted by a vote of fifty-five to five. On its announcement Mr. Baker at once offered his resignation, and the Moderator appointed a Committee of

three to prepare a suitable letter of dismissal, to be approved by the Presbytery at another meeting.

In the succeeding May number of *Words of Reconciliation*, Mr. Baker says, in substance, by way of review of the case, that he had testified to what he believed to be essential truth. He held the Presbyterian Church to be in error at an important point. He had introduced an overture requesting the General Assembly to provide for a re-examination of the Scripture grounds upon which the doctrine of endless punishment, now largely ignored among Presbyterians, was based. He had claimed the right to discuss before the Church this issue, and to show from Scripture the point at which it was apparent the framers of the Standards had erred.

He had deemed it his duty to call the attention of the Church to what seemed to him its false position in holding tenaciously to certain doctrinal statements in its Standards—more properly opinions of leading theologians of that age—which had ceased to be a fair and honest expression of its views upon the points involved. It was necessary that he should show the statements in question to be based upon a misapprehension of Scripture, and that he should set forth the principle of interpretation which was overlooked, and around which, as he believed, the entire eschatology of the Reformed Church must sooner or later be reconstructed.

That principle is this, that while God cannot interfere with the operation of His eternal law that sin necessitates and must be followed by death—"The

soul that sinneth, it shall die" (Ezekiel 18: 4)—He *has* provided a way, out of the infinite resources of divine love and wisdom, by which, through and beyond death, He may give grace and succor to His creatures now under the power of death, by a resurrection from the dead.

BRIEF ABSTRACT OF OUR AUTHOR'S VIEWS OF RESURRECTION.

THAT resurrection is not what is erroneously translated in our version of John 5: 29, "The resurrection of damnation;" thus apparently giving the authority of Christ to that formula of doctrine. For, this the Revised Version corrects, by substituting "RESURRECTION OF JUDGEMENT."—A resurrection of life and a resurrection of judgment.

"The damnation of hell" to which our Lord has solemn reference, Matt. 23: 33, in the pungent question to the Scribes and Pharisees,—"*ye serpents, ye generation of vipers, how can ye escape the damnation of hell*"?—refers to the penalty or retribution entered upon by the ungodly at death.

This damnation of hell spoken of with such intensity of warning by the Saviour, precedes, not succeeds, resurrection. Such damnation may long retard resurrection, but whenever resurrection in the order of God reaches the man or the race, it is in the nature of a recovery, a restoration, a benefit. It cannot at once introduce a sinning man to the possession of eternal life, but only to new conditions of judgment

and trial *for* life, and those graded according to character.

But resurrection as a part of the plan of God, and by the very nature of things, cannot be considered as a curse or consignment to eternal death; for it is the very opposite of that death* which is affirmed in Scripture to be the wages of sin and the destruction of soul and body in hell: whereas Resurrection is re-

* In the eighth volume of "Words of Reconciliation," page 339, we find the statement that there *is a way* whereby the chief systems of religious thought concerning retribution may unite in a common Eschatology that is at once reasonable, scriptural and scientific. Each of these systems can readily quote Scripture texts in its support. The orthodox point with solemn finger to the declarations of our Lord concerning a hell of quenchless fire and a punishment that is eternal. The Conditionalist quotes still more abundantly from the constant words of Scripture that the end of the wicked is destruction—a destruction that seems to be defined by all the equivalents of death to be an actual extinction of being.

The Universalist with equal confidence affirms from Scripture that God has provided salvation for all men through a propitiation which avails for the sin of the whole world; that all generations, living and dead, are to be blessed by it; and that the same Divine Love which stooped to the cross, and from the lips of the suffering Christ prayed for His murderers, "Father, forgive them, for they know not what they do," will find some way of restoring even the vilest outcast and farthest prodigal to the purity and bliss of the Father's house.

Now what is needed is a system that refuses to build upon any *one* phase of Scripture teaching on this grave subject, and alike refuses to reject any absolute truth contained in either; but which insists on combining all in one eclectic system that shall be true to all we can know of the character of God and of the nature and destiny of man.

construction and re-endowment with life and accountability to the Giver of life—a redemptive resurrection of judgment, of trial, of separation, of sorting.

It is not for us to speculate unwarrantably upon the solemn mystery of death, or to discourse lightly of the *under-world* to which death is the portal, and of the hidden secrets and sequences in the realm of the departed. But speak we may and must with hopeful and well-warranted confidence of the pending resurrection *from out of that world*, convinced as we are that it is no other than a natural and necessary period or stage of progress in the on-going history and development of Humanity,

“Under the will and arbitration wise”

of the supreme All Father with whom are the issues of life and death.

Is it not instructive and significant that the only definition of Eternal life by the Lord of Life himself is, “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent”? (John 17 : 3.) Must not the converse be true: “This is death eternal, not to know thee the only true God, and Jesus Christ, whom thou hast sent”?

Thus eternal life is made by the highest of all authorities to stand in the true knowledge of God and Christ, (of which knowledge love is the essence,) while eternal death is made to stand in unacquaintance and inharmony with God and Christ by reason of the absence of love.

“He that loveth not, knoweth not God” (1 John

4:8.) The witness is, this "that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the Life; he that hath not the Son of God hath not the Life." (1 John 5:11.) "He that believeth on me hath eternal life." (John 6:47.) "The gift of God is eternal life through Jesus Christ, our Lord." (Rom. 6:23.) "Join thyself with the Eternal, and thou thyself shalt be eternal." (Augustine).

It has been virtually said by some one, that immortal life is the gift or endowment of God's power in first creating us; Eternal life is the gift of His love in new-creating us in Christ Jesus. Endless life is simply endless being. But Eternal Life in the Scripture sense is both endless being and eternal well-being in the knowledge and love of God; and to have eternal life is not merely to exist always, but it is to be having increasing knowledge of God and likeness to Him and communion with Him for ever and ever.

NARRATIVE RESUMED.

IN his right as a Presbyter and as an advocate of reform Mr. Baker addressed the Presbytery in a lengthened argument extensively published with comments in *The Presbyterian*, of Philadelphia, *The Evangelist*, of New York, *The Herald and Presbyter*, of Cincinnati, and in other Presbyterian Journals; together with elaborate defenses of the Presbytery's action in recommending Mr. Baker's withdrawal from the Ministry of the Presbyterian Church.

One of these defenses says Mr. Baker's view is that the Church is above the Confession ; that it is not organized by the Confession, because that would make it a mere voluntary society ; but that it is a divine institution realizing in history the Scripture idea of the body of Christ, and hence growing in knowledge through the in-dwelling Spirit. To this Church, he avers, one's loyalty may be perfect, although he may not be in full agreement with the human statements of its Confession ; and that this loyalty to the Church ought to secure to him a permanent place among the teachers of the church—his gifts, attainments and piety being unquestioned—even though he may feel bound in conscience to antagonize its Standards.

Is this theory of the Church, asks the Review, correct? " We have only to say, if it is correct, every historic Church in Christendom is in error. Every Church in Christendom *has* a creed ; and in theory, at least, the teaching of the Church assents to and is bound by it. Indeed, a spiritual body like the Church is unthinkable, without a creed, and without one which binds its authorized instructors ; and hence, pushed to its logical conclusion, if a presbytery were to recognize Mr. Baker's theory, it could not consistently ask a man to retire from its ministry, even though he denied THE SCRIPTURES as the rule of faith, or the Trinity in Unity."

OUR AUTHOR'S REJOINDER.

To this Mr. Baker replied, substantially, that it is absurd to say that an historical Church, the visible embodiment of the Kingdom of God on earth, is not possible on this principle of a voluntary divine institution for Christian worship and Communion,—a gathering together of two or three in the name of Christ for Christian ordinances—when in fact this was the very formative principle of the Church through all its early history.

A long and inflexible creed is a *denominational device*, not a Church necessity; and it was largely because he, Mr. Baker, desired to do something in preparing the Presbyterian Church for the coming unity for which Jesus prayed, that he had raised a testimony against her narrow terms of fellowship, and had sought to make an honest opening for that large and more catholic view of the redeeming work of the Church, which in his view must pervade that body before it will consent to abandon its sectarian position, and sacrifice its denominational interests upon the common altar of the one Church of the one Lord.

LIBERAL VIEWS OF THE MINORITY.

At the close of Mr. Baker's defensive address before the Presbytery, Rev. H. E. Thomas took the side of defendant and upheld both his views and his position before the Presbytery. One of the

elders and Rev. Dr. Barnard also opposed the adoption of the report, the former agreeing with Mr. Baker in moving for a revision of the Standards, the latter opposing any attempt to deprive him of his standing in the Presbyterian ministry. He believed there was ample room for him in the Church, and while not endorsing all his beliefs, he thought Mr. Baker should have the fullest opportunity to convince his brethren of the correctness of his views. If, in his deeper studies of the Word of God, he had found new light, the Church should have the benefit of that light.

HONEST LETTER OF A PROTESTING PRESBYTER.

Rev. L. E. Coyle, a Presbyterian who was necessarily absent from the West Jersey Presbytery at Atlantic City when action was taken on the report dismissing Mr. Baker, addressed a letter to the Presbytery, which he requested to have published as part of the record in the case. In it he says: "It were impertinent to remind you that Brother Baker is worthy of all respect, confidence and love, whether considered in the light of his Christian worth, disinterested honesty, or rich erudition.

"You, who are veterans in the Presbytery, best know and honor him, and your esteem is in the direct ratio of your knowledge. Whatever repulse you might therefore offer him on account of his literary work, would react most painfully on

your own hearts. Withdrawing yourself from him, you would do so only under the pressure of what seemed to you a most pitiless necessity. But, more than I can express, I wish this necessity did not appear to many so real, and so commanding of obedience.

“I would our Presbyterian temple were built with a Court of the Prophets, where the deeper and more solemn thoughts of worthy men might not only be freely uttered, but received in the same spirit in which they were given. Would that there were a Jerusalem Chamber, which might be fearlessly reopened and revisited, at least by such as being moved, beyond the multitude, with the desire to get at truth first hand, set themselves earnestly to study and understand the Scriptures, the one infallible rule of faith and practice, and so commune one with another and with the Church at large.

“Fully believing that there is much work that might engage the industry of a second Westminster Assembly, and that it is destined to be done by one means or another; and thankful to have any such work, in however fragmentary shape, in the hands of men who are spiritually minded, and loyal in adherence to both the spirit and letter of Scripture, and not rudely iconoclastic as regards the old and established, I have no wish to see the *Words of Reconciliation* transferred beyond the limits of our own communion. Still less have I any conscience to condemn it, or any heart to vote in the direction of its removal.

“I believe that such teaching as that of Norman McLeod was God’s good gift to the Scotch establishment; and that in such men as Maurice, Farrar and Phillips Brooks, permitted by their colleagues to pursue their work without discouragement, many of the true things that are so old that they sound like new, have come out into the light of these latter days; and one is glad to feel that, even if the ruling majority of our own Church cannot conscientiously allow standing room for teachers of this stamp, place is nevertheless found for them somewhere in the great Christian household. But as long as a man is led to undertake and follow out his studies upon the same broad foundation as that which the Confession of Faith claims for itself, namely, ‘The Scriptures of the Old and New Testaments the only infallible rule of practice and faith,’ is it a mistake that he remain and work in the Presbyterian Church? To this question permit me to submit my emphatic NO.”

LINE OF DEFENSE RESUMED.

In continuation of his defense, Mr. Baker said he had desired to stay within the Presbyterian Church, because he believed God had given him a testimony for that Church concerning its false position in holding on to formulas of doctrine, which were no longer heartily believed and preached by the Presbyterian ministry. He had tried to prevail

with the Presbytery to bring the matter to the attention of the General Assembly, and to arouse the Church through the press to its importance.

He had not, however, assailed those traditional formulas without seeking, first, to show just where they were wrong, namely, in their misconception of the meaning of the provision to restore another life, that is, resurrection, to the human race, out of the pit of death and hell into which it was cast by the primal sin. He had striven to preach throughout the Presbyterian Church the true gospel of the resurrection of the dead, without which it is impossible to understand the Old Testament, or to measure the gospel of the grace of God as unfolded in the New. But it was evident that there was no room for such a work within the limits of the Presbyterian system as now administered.*

* Is there not ground for the criticism in one wing of the Protestant press in this country, that it is not enough to keep a man in the Presbyterian Church that he believe in and is loyal to the Bible, but also that he must believe in and be loyal to the precise interpretation given to the Bible by the Westminster Confession of Faith, and to the interpretation given to the Westminster Confession of Faith by the accidental majority of a presbytery, a synod, or a general assembly? This is popery without its picturesqueness. This is to affirm the infallibility, not of a church in the living present, but of a church in the dead past. According to this, the end of the Reformation was the substitution, not of the Bible for tradition, but of Protestant tradition for Roman Catholic tradition, as the supreme judge.

INCOMPATIBILITY OF LOYALTY TO TRUTH WITH
LOYALTY TO PERVERSIONS OF TRUTH.

He sincerely loved that church. But he could no longer affiliate with the apparent, nay the confessed teaching of its standards as to "unspeakable torments with the devil and his angels in hell fire forever." No man, in his view, can be truly reconciled to God until he sees that God is not a God of hate, but of love. No man whose life has been lived under the dreadful impressions of God as the relentless tormenter of his creatures to endless ages, can be expected to take right views of either His holiness or His love. He claimed that the old doctrine of endless torment is largely responsible for this. It terrorizes by a perverted view of God, until right moral action is made impossible. For everything in right conduct and in spiritual life depends upon a right knowledge of God.

The question is, which is true? The alleged Westminster doctrine of an apparently implacable God, inflicting everlasting torment on His creatures? or the doctrine of a Lord God, merciful and gracious, even though He will by no means clear the guilty; finding a way to restore life to men, even out of the depths of that death and hell to which His righteousness must and does consign them for their sins; and yet never abating His displeasure against sin, nor lowering for any one the unalterable condition, "Without holiness no man shall see the Lord?" (Heb. 12:14.)

* We have repeatedly shown, says Mr. Baker in *Words of Reconciliation*, that the Presbyterian Standards make use of our Saviour's words out of their proper connection, that words spoken to Disciples only, to enjoin upon them the law of self-mortification as the way of life, are treated as warnings addressed to the multitude, against being cast into hell, "where the worm dieth not and the fire is not quenched"; and that the judgment scene of Matt. 25, which relates to a judgment of mankind, beginning here in this life, and now going on towards its consummation in eternity, is erroneously treated as something delayed until after a general resurrection of the dead.

Thus the gospel of the resurrection, which is the God-given light thrown over these dark passages, is quite obscured; and the appalling sentences of the Confession are made up of misunderstood and misapplied phrases, derived from a traditional Middle-age theology that ignores the hope toward God, that there shall be a benignant resurrection, both of the just and of the unjust. So that to a mind yearning for light the unknown realm beyond death without the prospect of redemptive resurrection, is little else than Milton's Chaos and Old Night.

*THE CURRENT ESCHATOLOGY
OF CHRISTENDOM.*

SECTION SECOND.

A SURVEY OF THE AUTHOR'S ESCHATOLOGY.

LET YOUR DIVINITY, if I may advise, be the divinity of the glorious Reformation. I mean in contradistinction to all the isms that were ever broached in this world of ignorance and error. The divinity of the Reformation is called Calvinism, but injuriously. It is not an Ism. It is the divinity of St. Paul and St. Paul's Master, who met him in his way to Damascus.

The Poet Cowper to his kinsman, a young Theologue.

ON EVERY SIDE mysterious things abound,
In earth and sky and ocean's deep domain,
Which man's poor reason utterly confound,
Beyond his power to fathom or explain.
His mind is dark. In what way shall he see?
O, God! Form Thou Thine image in my heart.
Implant Thy likeness in my spiritual part,
That so I may behold all things in Thee!
THOU ART THE SOURCE OF LIGHT. That light,
when through
My darkened mind its radiance is streaming,
In all its shadowy, secret places beaming,
At once dispels the dimness of my view.
In thy light seeing light my raptured eye
DOTH EVERYWHERE BEHOLD LOVE AND DIVINITY
Prof. T. C. Upham.

CURRENT ESCHATOLOGY OF CHRISTENDOM.

SECTION SECOND.

OUTLINE OF AUTHOR'S ESCHATOLOGY.

SINCE compiling the foregoing matter, mainly by careful comparison and eliminating from the valuable Seed-bed of significant suggestions running through eight volumes of *Words of Reconciliation*, the writer has received from Mr. Baker himself, in answer to a request for a brief statement of his views in Eschatology, the following outline, in which there is taken the editorial liberty of correction, addition and paraphrase where the language used seemed to be obscure, or insufficient to convey the meaning of the author:

I hold that the resurrection, "As in Adam all die, so in Christ shall all be made alive" (I. Cor. 15:22),—which I define in no restricted sense, but as the gospel provision for another life for man beyond the period of his captivity in death—is essentially redemptive. It is a release from the wages of sin, i. e., death, and a gracious suspension to the course

of penalty. No other conception of it is consistent with the Scripture that "He by the grace of God should taste death for every man" (Heb. 2:9), and Himself rose from the dead, that all in like manner might rise.

The Old Testament lays the foundation for the gospel of the resurrection, which "hope towards God" becomes definite and sure in the New. Judgment and penalty, therefore, instead of being *postponed* until after the resurrection of the dead, *must precede* that resurrection. The death-state, or the being delivered over unto death in Hades, constitutes the natural penalty of sin "passed upon all men for that all have sinned." (Rom. 5:12.)

The main proof-text of current Eschatology (Matt. 25:31-46) yields itself easily and naturally to this view, that the sentence to the *aionion* punishment is one passed upon all the living generations of mankind, and not upon dead men raised. That passage, rightly understood, leaves the question open as to what change in the condition of those banished and lost ones in death, may come with their resurrection from the dead.

Their consignment to the "eternal fire"—which I take to be a concrete term for the devouring forces of nature that dissolve man in death, and may destroy both body and soul in hell—precedes their recovery out of this pit of death and hell through resurrection. This new resurrection-life, however, although an emancipation and a boon, must be conferred in accordance with the

laws which prevail in all God's realms of life, and which require, "To every seed his own body."

Those who in this life receive Christ, who are born of the Spirit, and thus are the elect of God, at once come under the power of Christ's resurrection, and pass out of death into life in Paradise. "They shall never die" (John 2:24). Not that they shall never in the course of nature pass out of the body by the extinction of natural life, but they shall never know spiritual death, shall never again come under the power of the carnal mind, but shall be spiritually minded which is life and peace, and shall live and reign with Christ forever.

All other men at death must lose their present heritage of life (their souls) and go into bondage to death, a death deepened and prolonged according to the intensity of evil character attained here.

But out of this prison house of death there is provided in the wisdom and love of God and in the course of the ages, a resurrection (I. Cor. 15: 22, 23, 24). "So in Christ shall all be made alive. But every man in his own order," that is, period, æon or age. Order First, "Christ, the first fruits" (First-born among many brethren, Rom. 8:29), covering already a period of nearly nineteen hundred years. Order Second, "Afterwards they that are Christ's at His coming," 'the coming of our Lord Jesus Christ with all His saints' (First Thess. 3:13), that is, at the inauguration of the new era in the Messianic reign, embracing what is called the millennium. Order Third, "Then the

end (the final resurrection), when He shall have delivered up the kingdom to God even the Father ; when He shall have put down all rule and all authority and power.”

This inspired Pauline scheme and order of resurrection gives room for all that Scripture teaches concerning the “resurrection of judgment” at the end of the world, that is, end of the age.*

The restored life *to* all in resurrection is a blessing secured *for* all by Him who gave Himself a ransom for all ; but a blessing under such limitations and conditions as are imposed by the eternal law, that every one must receive in body according to the things done, whether good or bad. (See Greek of II. Cor. 5:10.) Those who, under the new conditions of trial and judicial correction in the resurrection period, prove “themselves to be unworthy of everlasting life” (Acts 13:46), must suffer a “second death,” out of which there is no

* “The end of the age brought in by the second coming of Christ, and misleadingly translated the end of the world, in our common version, is supposed by many to close the probation of our race, winding up the present earthly scene and bringing in the final judgment and the eternal state, instead of opening into the triumphs of an age to come. Is it possible that the early Christians could have had this idea? If so, how could they have so ardently desired and earnestly looked for the coming of the Lord, since His coming would end the work of Gentile ingathering, while, as yet, only a handful had been saved?

“On the other hand, take the words of Peter to the

Scripture promise of a second resurrection, and which we may, therefore, infer to be their final separation from the ever blessed God, the only Giver and Source of life: in which state of unalterable alienation from God it is reasonable to hold that *no creature of His hand can live forever*, Isa. 59:2, "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."

Such is a brief outline of my views. I do not pretend that I therein have made the final application of the principle of a redemptive character in resurrection, to all the hard problems involved. But it will be found that this principle furnishes

Jewish rejecters of Christ, and observe how clearly they teach the very opposite: Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ, who hath been appointed for you, even Jesus whom the heaven must receive until the times of the restoration of all things (Acts 3:19-21, R. V.).

"Here we have, as constantly throughout Scripture, the repentance of Israel directly connected with the return of Christ from heaven, and their conversion and the Lord's appearing resulting, not in their cutting off from the presence of the Lord, not in winding up of all things, but in the restoration of all things. Three acts of the divine programme appear in this declaration of Peter—the coming of Christ, the conversion of Israel, and universal redemption." "*Ecce Venit*," page 54, by Dr. A. J. Gordon.

the safe and Scriptural basis upon which to adjust the two sides of Scripture teaching concerning judgment and redemption, concerning the claims of God's righteousness and the demands of His love.

It will furnish also a ground for the reconciliation of science and Scripture in what is to be learned from both concerning the origin and destiny of man. Resurrection will be seen to be the crowning step in the progress of life, about which science as yet only knows in part and prophecies in part. But both science and enlightened Christian consciousness will yet unite in rejecting with reason the inadmissible idea that the Infinite and All-wise Creator has proposed no higher good in the reconstruction of His type of man by resurrection than its preservation for eternal degradation and torment.*

Is not such a conclusion repugnant to the moral sense of mankind, and to all we can know of the character of our Maker?

* The pending question of revision with which the Presbyterian Church is now struggling, is likely to agitate it more profoundly than did the controversy between old and new school of half a century ago. The contest, however, as yet is only a skirmish along the frontiers of the difficulty. It must sooner or later reach the heart of it. At bottom, the discontent with the Confession is not with its doctrine of election. It is with the horizon by which the Confession bounds this mystery of God's electing grace. It assumes that the purpose of it stops with the salvation of the *chosen company*, whereas they are only chosen as the vehicles of a

wider blessing to the rest of mankind, both living and dead.

Four years ago I called the attention of the Church to the fact that the fundamental mistake of the Westminster Confession lies in its misconception of that prime verity of the Christian faith, the resurrection of the dead. By the term resurrection, I mean the gracious provision of another life for the human race beyond the death penalty it must suffer on account of sin. The Confession makes this provision an immeasurable disaster to all of mankind except the elect. The doctrine of Scripture is that there is hope for the dead in the purpose of God to raise the dead. All that is needed in order to clarify the conceptions of the Church upon this dark subject is a cordial acceptance of these two principles :

1. *The wages of sin is death.* There cannot be two sentences for one thing in the divine government. The hell of Scripture, therefore, cannot be a superadded sentence, but a concrete term for those destructive agencies, whether this side the grave or beyond it, by which the original sentence is executed. All the Scripture teaching, therefore, about the eternal fire must be grouped under this category.

2. *Resurrection is a recovery from the death-state,* secured by the resurrection of Christ, and reaching every man in his own time and order, graded according to the law of the deeds done, making it to be a "resurrection of life" to them that have done good and a "resurrection of judgment" to them that have done ill. That is, such must be still kept under judicial restraint and correction. In this way all hope for the dead—even for dead infants and devout heathen—will group itself under the gracious purpose of God to restore life to the dead.

The Presbyterian Church has been much agitated by the question, "Whither?" There is positively in this

drift no standing ground, either in logic or Scripture, between the severest statements of the Confession concerning the everlasting punishment of unjust men in hell fire, and the acknowledgment of this principle that there is an element of "hope toward God" in the resurrection of the unjust, as stated by St. Paul in Acts 24:15.

For the assertion of this principle of a redemptive value in resurrection against the error of the Confession that it is no boon, but a curse to the mass of mankind, upon my own motion for advice in the matter, I was advised by the Presbytery to withdraw from the Church. Time will show that in this matter I was but a pioneer to point out to my brethren the only path that will lead them out of their present bewilderment.

L. C. BAKER, 2022 De Lancey place, Philadelphia.

THE ROYAL PRIESTHOOD OF THE ELECT.

An important adjunct to this view of the redemptive character and place of the general resurrection, is the consideration of the royal priesthood of the elect of mankind who are now in this life being made partakers of the salvation of Jesus; of whom our Lord Himself said to Mary at the grave of Lazarus, "Whosoever liveth and believeth in me shall never die." They become the Church of the first-born, and so hold the right and duty of redemption, through a risen and reigning Saviour, towards their kindred and brethren of the human race who lose their heritage of life. They are "First fruits of God's creatures," James 1:18. First fruits imply a coming harvest. This im-

mensely dignifies present salvation, and presents the very highest motives for self-surrender and devotion. At the same time it vastly augments the motive for missions.

From this point of view the gospel invites men not only to immediate personal salvation, but to fellowship with Christ in His baptism for the dead, and in His redeeming administrations of the future. The anxious cry of the heathen, What of our ancestors? is thus to be met and satisfied, viz., because Christ died and rose again, and made a propitiation for the sins of the whole world, therefore they, our ancestors, are to wake again to life by the power of God at the time appointed, the general resurrection, and to a revelation of the Lord Jesus through the ministry of "*the dead in Christ*," "The blessed and holy who have part in the first resurrection, on whom the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20:6).

TEACHING OF THE OLD TESTAMENT AS TO REDEMPTIVE RESURRECTION.

This view of the resurrection, Mr. Baker further says, was forced upon him from a study of the Old Testament. Behind its revelation of the wrath of God to be visited upon men and nations for their sins, a wrath which pursues them to death and

shuts them up as captives in Sheol, there are frequent promises of a future gracious intervention which shall reach these captives in death.

The hope of this is defined in the New Testament (Acts 23:6) as "the hope and resurrection of the dead." That it includes classes of mankind, Jew and Gentile, who cannot by any stretch of definition be viewed as regenerate, is plain from such passages as Hosea 13:14, where Ephraim joined to his idols, and a self-destroyed Israel, are promised succor through their ransom from Sheol, that is, their resurrection. "I will ransom them from the power of the grave ; O Sheol, I will be thy destruction," and Ezekiel 16:54-56, where even Sodom is promised restoration from her captivity in death.

Now it is this very promised provision of resurrection in the Old Testament which makes the gospel of Jesus Christ in the New Testament "glad tidings of great joy, which shall be to all people," and nothing short of this can fulfill the oft-repeated promise that in a chosen seed—Christ and His Church—all the families of the earth shall be blessed. The special point, therefore, which is raised by Mr. Baker against the Presbyterian Confession is that it converts this provision, to rescue the human race out of the pit of death and hell, into an unspeakable curse to all but the elect : whereas the elect *are* the elect because they are chosen to the high honor of being the bearers of this bounty to their captive brethren.

IMPERATIVE PRINCIPLE OF INTERPRETATION

The Eschatological teaching of our Lord must then be interpreted in obedience to this fundamental principle that there is a redemptive quality in resurrection. His warning words about being cast into hell—addressed privately to disciples (Mark 9:42-50)—relate to an immediate danger lying this side of resurrection of the dead. There is a “damnation of hell” (Matt. 23:33), of which men are in immediate danger, and which even disciples cannot escape, except as they are willing to surrender to death the old man of sin. For, not “God out of Christ,” as the text is constantly misquoted, but “Our God is a consuming fire.”

The elect Christian, the true believer, in thus yielding himself unto God, passes out of death into life, and becomes even now a sharer in his Lord's resurrection. All other men must “lose their souls” in death, and go into a captivity, deepened and prolonged according to the intensity of evil character contracted here. And their resurrection, when it is reached, although a deliverance, must still be “a resurrection of judgment;” that is, the new life conferred by resurrection is not an emancipation into the glory of the eternal life, but only into new conditions of trial and judgment, graded according to previous character, with the liability to a second death, out of which Scripture gives no promise of a second resurrection.

The superiority of this scheme of Eschatology, as outlined above, is made to lie in this :

1. It makes room for those large promises to the human race which underlie and pervade the Scriptures.

2. It preserves, undiminished, the Scripture warnings against the loss of body and soul in hell, as an immediately impending peril.

3. It makes the judgment of the world to begin at the right end, that is, the beginning of our Lord's Messianic reign, either His resurrection or Pentecost, and does not remand it to a remote assize of the future.

4. It makes resurrection to be what it essentially is, a boon to all the race, the purchase of Him who gave Himself a ransom for all.

5. It emphasizes the truth that this great harvest of life must be reaped according to the universal law of deeds done: "To every seed his own body," and "Without holiness no man shall see the Lord."

6. It gives a new meaning and motive to missions, in that it proclaims not only an immediate salvation to the believer in Jesus, but invites such elect believers into that chosen company who in the sacrifice of themselves upon God's altar become "baptized for the dead," and as the elect teachers shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever, Dan. 12:3. So it makes

answer to the anxious cry of the heathen, "What of our ancestors?"

7. It sets before the Church a much higher and more unselfish end than that of individual salvation, even fellowship with Christ in those ever-widening administrations of His kingdom, by which the power of His resurrection shall reach the countless generations* of the dead, and bring them all within the scope, if not experience, of His great salvation.

8. It avoids the peril of bald universalism by showing that this restored life can become a blessing only as its subjects are made free from sin; and that the more men now indulge in sin, or harden themselves against the gospel, the greater the disadvantages under which the new life will be conferred, and the greater the risk of its irretrievable loss in the second death. Whether, however, this attempt to apply the principle of a redemptive character in resurrection to the solution of all dark

* At a public meeting of the American Board of Missions, when the condition and fate of the heathen living and dead were under discussion, and the question was lightly asked, What have we to do with dead heathen? Professor Smyth of Andover impressively quoted the wail of the Poet:

Oh! the generations old;
Over which no church bells tolled!
Christless, lifting blinded eyes
To the silence of the skies!
For the innumerable dead
IS MY SOUL DISQUIETED.

problems be approved or not, the principle itself is held to be true, and that around it the current Eschatology of the universal church will have to be reconstructed.

A CONSENSUS OF THEOLOGIAN'S AS TO OLD TESTAMENT INTERPRETATIONS.

In the judgment of not a few theologians of the past and present, it is impossible to interpret the Old Testament satisfactorily in any other way than as conveying a promise, that beyond the death and destruction which God visits upon men and nations for their sins in this life, He will raise up to another life in the future all those banished and lost ones now or to be under the power of death and hell.

All our Saviour's words, too, in the New Testament respecting retribution must be interpreted as subordinate to, and consistent with, this great gospel promise of redemptive resurrection. And He and His apostles further teach that the new gift of resurrection-life can be free from penalty and retribution only as those endowed with it shall become free from sin and loyal forever to the only name under Heaven given among men whereby they can be saved : unto which name, it is written, "Every knee shall bow and every tongue confess Jesus Christ to be Lord; when He shall have given up the kingdom to God even the Father ;

when He shall have put down all rule and all authority and power. On such the second death shall have no power, but they shall be made unto our God, kings and priests, and shall reign on the earth." (Rev. 5:9.)

But for those resurrected yet incorrigible ones who, after their delivery from death and hell, with a fatal fixity of sinful character that tends to permanence and perpetual bondage of the will to evil, still continue unreconciled to God, notwithstanding the revelation to them of His love in Jesus Christ, our Lord, there remaineth only *everlasting* destruction from the presence of the Lord and from the glory of His power, even the blackness of darkness forever (II. Thess. 1:9 and Jude 13): which solemn Scriptures *may* mean such a never-ending separation from the ever blessed God, the fountain of all good, and such an eternal deprivation of life and light and likeness to the perfect Creator, as to be virtual perishing and going out of being. But this mystery of mysteries,* who can fathom? It is one

* There is a passage in one of the learned and profound works of Professor Tayler Lewis that is alike luminous and suggestive and apposite to the tremendous mystery referred to in the text. All our speculations, he says, run up at last into the unaccountable. The naturalist as well as the theologian has at last to take shelter in mystery. Everyone acquainted with Mercator's map of the world knows how increasingly monstrous become its projections the farther we get away from the familiar plane of the Equator. So must it be with every

attempt to project the finite upon the infinite, or, which is the converse of the same thought, to confine the infinite to an identity with any forms and conceptions of the finite. One thing, however, the Bible does teach us beyond all question, and that is reverence. There are difficulties everywhere: science is revealing them much faster than she solves them, and one of her greatest wonders is that her revelations, in this respect, do not make her votaries more humble. "In Thy light do we see light," says the Psalmist, when speaking of the divine illumination; but of human science the seeming paradox holds strictly true—Through her light unaided by any higher beams, we see only an *ever-increasing darkness*.

But the Scriptures, too, have their difficulties. Nature and redemption are both full of strange things. "Lo, these are but *parts* of His ways" (Job 26:14). The expression is remarkable. Lo, these are but the *ends* of His ways, is the true rendering of the Hebrew, "*Only the ultimate linear boundaries of His ways.*" So Gesenius—*Extremæ lineæ viarum ejus*. "The things that do appear" are but the outside extremities, the mere ends of the threads, we may say, that stick out from the deep-laid warp and woof of Nature. The wondrous thought is carried on in the succeeding clause—"How little a *whisper* is heard of Him." And then the sublime contrast—"But the *thunder* of His power who shall understand?" If we can but just receive the revelation of His glory as it is whispered to us in *phenomena*, who shall hear that awful voice, should it attempt to make known to us the essential *mystery of the universe*? We may interrogate nature, we may interrogate revelation; but when we have His answer through one or both, we have no right to interrogate farther the great Workman Himself. "Who shall tap His hand and say unto Him—*what workest Thou*?" All such queries are met by the impressive rebuke of the Scripture, "Who hath directed

the Spirit of the Lord (the creative Ruah Elohim) or being His counselor hath taught Him? With whom took He counsel, and who instructed Him and taught Him the path of right, and showed to Him the way of understanding? *Who shall touch His hand and say unto Him, What doest Thou?*"—*The Six Days of Creation*, pages 170 and 71.

of the secret things belonging with the Infinite Lord our God, and impenetrable by finite man.

THE POWER OF A RIGHT PRINCIPLE.

IN CLOSING now this all inadequate but honest digest and review of our author's opinions, and reflecting upon the mark which is sometimes made, through a single mind taught of the Word and of the Spirit, or by the planting of a single right principle in the field of theological truth, it is in place to say with Robert Browning, and with a special significance :

'Tis in the advance of individual minds
That the slow crowd must ground their expectation
Eventually to follow : As the sea
Waits ages in its bed, till some one wave
Of the great multitude aspires, extends
The empire of the whole, some feet perhaps,
Over the strip of sand which could confine
Its fellows so long time : Thenceforth the rest,
Even to the meanest, hurry in at once,
And so much is clear gain !

The Son of God, it is the word of the beloved Apostle, has given us an understanding, that we may know Him that is true. Not the knowledge is given, let it be noted, but the ability, the power and the opportunity to gain that knowledge. If the intellectual possessions we have received from our predecessors are not to melt under our hands, they must be seized and appropriated by us anew. What of science and art we have inherited from our fathers we must acquire ourselves in order that we may truly possess it.

All this is of superior importance in Biblical and theological matters, by as much as they rise into more enduring significance. God would have us personally devoted to His Book of Revelation, earnestly intent upon its truths through the prayerful application of our own powers, guided and quickened by the Holy Spirit. Too much seeing through others' eyes, learning through others' toil, and taking for doctrines the commandments of men, may prove the most delusive kind of seeing and learning. Dogma is to be viewed and interpreted to us by the light of Scripture, not Scripture by the light of dogma.

If our Christianity is to become strong, it must cease, as soon as possible, to be fed with milk alone. New acquisitions of knowledge, new advances of science, new phases and modes of thought, new forms of society, new developments of providence, new departures, new hypotheses, new inventions, new discoveries, are always calling for

interpretation, for recognition, for adjustment, or for rejection. We grow into our best and deepest convictions, we are not dragged into them by dogma or compelled by the force of logic.

OUTCOME OF DISCUSSION IN THE AMERICAN BOARD.

It was with these considerations in mind that the writer said, in the discussion before the American Board at Springfield, on the Andover question, that in the gradual development of the meaning of the Holy Scriptures, in the normal study of last things, or what is called the Eschatology of divine revelation, a healthy advance has been made in our day, in the direction of unity, liberty and charity; and it is the observation of Gladstone, that popular theology, which, like many things else, tends to settle down into mere formulas, needs to be shaken up from time to time, and measured and adjusted to its eternal standards.

Now, the Eternal Standard is the inspired Word of God, studied and interpreted by men of prayer, under the guidance and illumination of the Holy Spirit. And who shall say that the meaning of that word is yet exhausted or fully known?

VIEWS OF BUTLER, JOHN ROBINSON AND THE POET LONGFELLOW.

It is the reasoning of Butler,* in the Analogy,

* Butler's Analogy, part II., chapter 3, page 254.

“That as the whole scheme of Scripture is not yet understood, so, if it ever comes to be understood, before the *restitution of all things*, and without miraculous interpositions, it must be in the same way as natural knowledge is come at; by the continuance and progress of learning and of liberty, and by particular persons attending to, comparing and pursuing intimations scattered up and down in it, which are overlooked and disregarded by the generality of the world.

“For this is the way in which all improvements are made—by thoughtful men tracing on obscure hints, as it were, dropped us by Nature accidentally, or which seem to come into our minds by chance. Nor is it at all incredible that a book which has been so long in possession of mankind should contain many truths as yet undiscovered. For all the same phenomena and the same faculties of investigation, from which such great discoveries in natural knowledge have been made in the present and last age, were equally in possession of mankind several thousand years before, and possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture.”

Who now shall deny what saintly John Robinson said more than two-and-a-half centuries ago, that the Lord hath yet more of truth and light to break forth out of His Holy Word? As our poet Longfellow has put it, true prophet that he was :

THERE ARE GREAT TRUTHS that pitch their shining tents
Outside our walls; And though but dimly seen
In the gray dawn, THEY WILL BE MANIFEST
WHEN THE LIGHT WIDENS INTO PERFECT DAY.

The theological formulas of the Reformation even, excellent as they were, and logical helps to thought as they still are, are not necessarily absolute truths, nor are they *all* of the truth that is contained in the simple and clear missionary theology of the Cross. It is that theology in respect to which Chalmers said so happily in his time: "The doctrines in which many now terminate, as if they were the ultimate truths of the record, will be found themselves subordinate to the one reigning expression of Heaven's kindness to the world by which the whole system of our redemption is pervaded."

THE MISSIONARY VS. THE MEDIÆVAL THEOLOGY.

Now, it is under this Christocentric missionary theology of the Cross, not under any mediæval system, that the Church of this day is advancing so joyously, with the pæan and ring of victory, to the conquest of the world for Christ; that glorious end toward which, in the phrase of Tennyson,

"Throughout the ages one increasing purpose runs."

And of the fifteen hundred or more consecrated men and women who are ascertained to be training

in our theological seminaries and colleges, and purposing to offer themselves for missionary service in foreign lands, who can doubt that many of them are holding a "permissible hope" as to the way in which God may give to such members of the human family as have not been favored with the knowledge of Christ in this life the opportunity of knowing Christ hereafter?*

Now, shall any such qualified men or women, if they offer themselves to the American Board, be denied a commission because of such a presumed defect in their theology or eschatology? In the name of our blessed Lord and Master whose last

* It was moved by the writer as an amendment to the motion for adoption of the committee's report, and as a legitimate way of directly reaching the all-absorbing question of the hour, and of procuring a free exchange of opinion by members, "That it is our judgment as a part of the loyal constituency and membership of the American Board assembled in annual meeting at Springfield, that the honest confession of 'a permissible hope' as to the way in which God may give to such members of the human family as have not been favored with the knowledge of Christ in this life the opportunity of knowing Christ hereafter, should not be made a barrier of disqualification to foreign mission service under this Board in the case of any competent and consecrated men or women offering themselves therefor and otherwise unobjectionable." This was immediately voted to be out of order, and it was not, therefore, entertained or acted upon, although the mover was assured that it expressed the undoubted sense of a large proportion of the assembly.

command has no condition, but the sure promise, "Lo, I am with you always, even to the end of the world," let us say no. In the name of our late, large-minded president, now passed into the heavens, let us say no. In the name of the long line of faithful missionaries of the Cross here represented, who counted not their lives dear to themselves, that they might have the joy of preaching the gospel as heralds of salvation to the perishing heathen, let us say no. And let the trusted prudential committee so understand it, who are but the actuaries of these Evangelical Churches, the disbursers of their consecrated missionary offerings, and who now reasonably ask and expect instruction as to the policy to be pursued in the immediate future by this Heaven-blest Board, whose action here and now is commanding the interested attention of the whole Protestant world.

DR. STORRS' PRESUMPTIVE ASSENT TO REDEMP- TIVE RESURRECTION.

Dr. Storrs' letter of acceptance to the presidency of the American Board should settle it in missionary circles that the "Scriptural soundness and value" of the larger hope for the human race through redemptive resurrection, *may be made manifest*. He admits that in the discussions which are going on, and to which he professes to give full toleration, the claim of such a hope

may be established. His language is: "The questions of Eschatology, vast as they are, wide in their relations, and intensely attractive to many minds, are sure to be discussed in years to come, perhaps more largely and profoundly than they have been heretofore. Congregational scholars and divines will take, no doubt, a distinguished part in such discussions; and it may be that in the final result the new opinion is to gain such power as it has not yet secured."

In harmony with this view, he would have the prudential committee relax somewhat the rigid rule by which they have excluded from missionary service some earnest applicants who could not positively decide that death bounds all hope. And he says: "I have no doubt that considerate care will be exercised to discriminate between the want of an opinion and the presence of one which implies or favors the objectionable theory; between even a vague hope, acknowledged to be unsupported by the Scriptures, only personal to one's-self and held in silent submission to subsequent correction, and a distinct dogmatic tendency or a formulated conviction.

"No doubt the shadings of thought at this point will be delicate and intricate in some minds, while in most the fact that the Master said nothing about any future opportunities, together with the intensity of His appeals for immediate repentance, and the solemn urgency of His imperative command for instantaneous missionary effort, will make the

theory of such future opportunities appear quite incredible.

“In the other and smaller class of cases (he continues), I am sure that the majority of the Board would wish, as I should, that great pains should be taken to disentangle feeling from conviction, a sympathetic impulse from a controlling theological bias ; that constant tenderness should be shown to those who are treading with diffident steps on the high places of inquiry for the truth, and that due regard should always be had to the probable influence of an earnest missionary zeal, and the educational force of missionary work pursued in a temper of loyalty to Christ, upon the formation of future opinion in those whose impressions are now tentative and unfixed.”

CHARITABLE CONSTRUCTION OF DIPLOMATIC LANGUAGE.

The criticism of our author upon the guarded language of Dr. Storrs is this : that the whole letter is irenic and admirable in tone, and will go far to promote the unity of the spirit in the bond of peace among the Board's constituency, and to preserve its usefulness unimpaired, until such time as God shall give these brethren greater light upon the true nature of redemptive resurrection as a hope toward God ; and of the relation of this hope to His ancient promise of blessing to all the families of the earth through a chosen seed.

On the other hand, the venerable Dr. Noah Porter does well to call attention* to the fact, of which he was personally cognizant so far as pertains to the American Board, "That in the dawn of modern missions the truth was distinctly seen by prophetic minds, that the new movements of evangelistic zeal would assuredly give to the Church a simpler, a more Biblical, a more loving, and a more catholic theology, as well as a larger inspiration of the Christian life.

"This anticipation has been signally fulfilled in our day, and very largely by the agency of the Congregational Churches. While other bodies have been rent in twain by the tension of the new theological and evangelical life, these churches have been schooled by their controversies into wiser, practical lessons of tolerance and freedom on the one hand, and fervor and consecration on the other; and God forbid that we should ever barter our theological freedom, or our evangelistic zeal, for dogmatic intolerance or ecclesiastical management."

A RÉSUMÉ OF THE AUTHOR'S VIEWS.

Before bringing to an end this review of the Eschatology of our author, his relation to the Presbyterian Church and Confession, and the just method of their reform, it is due to him to present,

* New Englander, Dec. 1888.

for the most part in his words, a virtual résumé of his views, found in the fourth volume of *Words of Reconciliation*, on pages 177 and 178; and in volume VII., pages 211 and 218, and pages 228-236.

THE TRUE GROUND OF IMMORTALITY.

Christianity needs to base its hope of immortality for man more distinctly upon the fact that Christ is risen, and that perishable man is to live again, *not because of his inherent immortality*,* but because God has provided that in Him, the Christ, ALL shall be made alive. And this new resurrection-life for the race of man through its second Adam, the ideal perfect man, must be viewed as but the consummation of a creative pro-

*The weight of Scripture testimony is that man, as to both body and soul, is perishable. We freely admit that an immortal spirit of life from God lives in him. But the very question at stake in his moral training is whether this life of God shall build for itself an eternal habitation in him. He *may* become so degraded in character, he may so judge himself unworthy of eternal life, that this immortal spirit may not only cease to strive with him, but to live in him. In that case his personality and individual being must vanish away. He fails of eternal life.

Our Saviour teaches that men *may* so harden themselves against the grace of God as "to have no forgiveness, neither in this world nor in the world to come." But the doctrine of "a resurrection of judgment" gives hope for the dead, that their failure here is not neces-

cess and promise begun from the foundation of the world (Titus 1:2) and necessary to complete the design of the Author, which is to bring forth out of the matrix of this system an anointed race worthy to wear its crown, and to be, under Christ, the administrators of His authority and bounty to endless ages.

We affirm, then, without hesitation that "the hope and resurrection of the dead" (Acts 23:6) is not rightly understood in the Christian Church. The vast majority of mankind have died in their sins. The just judgment of God in conformity to the nature of things has consigned them to Sheol. Christians have generally been taught to look upon their promised resurrection from Sheol as no deliverance from their penal state, but as a prelude to a deeper and eternal damnation.

sarily final and remediless. That all will be saved, that there will be no refuse of human souls in this great work-shop of God, is too much to affirm.

But that He is bound by His own character, or by His Word, to endow every creature of the human race with personal immortality, we are not required to believe, either by the analogies of nature or by the statements of His Word, although we may be sure that those who are unworthy of this dignity of immortality, and who must therefore be cast away, are not doomed to an endless existence in hopeless torture. They may go down in the scale of creation until they become "like brute beasts made to be taken and destroyed." But if so, they must like them "utterly perish in their own corruption" (II. Peter 2:12).—*Words of Reconciliation*, Volume IV., page 232.

This is a monstrous perversion of the design of God in providing for their recovery. It is a mutilation of the gospel. It uproots the very foundations of the "hope toward God," as they are laid in the Old Testament and finished in the New. It hides His grace and glory from the nations. It is the chief cause of the ill-success of the Church in winning the heathen. It has darkened men's minds everywhere to the true knowledge of God and of Jesus Christ whom He hath sent, whom to know aright is life eternal.

It has taken the joy and sweetness out of multitudes of Christian lives, and quenched in them the spirit of self-sacrifice by concealing the true hope of their calling, which is to take part with Christ in His work of recovering their captive brethren of the human race from death and sin, and that if they are to reign with Him, they must be willing now to suffer with Him.

We know, therefore, of no sphere of service more important than the effort to rekindle the light of this true "hope toward God" in the night of the world's darkness and unrest, and no higher motive to holiness than the invitation to be baptized into Christ's death, that we may know and be the chosen vessels of the power of His resurrection.

WHAT WILL FOLLOW A CORRECT VIEW OF REDEMPTIVE RESURRECTION.

The gospel of the redemptive resurrection, when understood, will give a new meaning to all Scrip-

ture. It will be seen to be the hidden gem imbedded in all its great promises. It will reconstruct not only the Eschatology of the Church, but much of her theology also. It will throw new light upon the whole doctrine of the incarnation and of the atonement. It will supply the much-needed meeting-ground between science and Scripture, and reconcile reason with revelation.

It will furnish the missionary of the Cross with a conquering gospel, that shall be indeed glad tidings of great joy to all people, and shall silence the wail of the heathen over their countless dead. It will reclaim the Church to a true view of her standing as an elect people called out from the world, and bound to separate themselves from its evil ways, both as the condition of the world's salvation and of her own fitness to take part in it. It will be seen that it is her mission *not to sweep all the world within her enclosure*, but to prepare herself to be the future channel of blessing to the world in that day, so swiftly drawing nigh, when the God of peace shall bruise Satan under her feet.

In brief, a radical misconception of the purpose of God in bringing back the race to life through the resurrection, has vitiated the entire theology and marred the whole development of the Church of Christ. It has put a mask upon the face of Jehovah. What with the hyper-Calvinism of eternal reprobation, it has justified the imputed answer of John Wesley to George Whitfield, "*Your God is my devil !*"

The gospel of the resurrection has faded out largely from the Christian Church before the blight and gloom of the so-called gospel of endless punishment.

REDEMPTIVE RESURRECTION BOTH IN THE OLD TESTAMENT AND THE NEW.

The ways of God in redemption have been hidden from the eyes of men. There is no longer a gospel "of the hope and of the resurrection of the dead" such as Paul preached. The hope of humanity has been pared down to the hope of an elect class of saints. What the New Testament represents as only a first fruit is put for the whole harvest. The Old Testament, in which the foundations for this hope are deeply laid, is no longer thoroughly studied as it should be.

The question is raised in some quarters, even of the Church, as to whether it is profitable to give heed to those old Jewish Scriptures. Their real inspiration is denied by many who call themselves Christians, by not a few religious teachers, who are thereby shorn of power as expounders of the Divine Word. But the true answer to Ingersoll lies here—in a truer conception of the "hope toward God" for mankind, to which all the prophets bear witness, and of which the resurrection of Jesus Christ was the pledge.

The narrow limits within which dogmatic theology has confined this hope, and within which

Ingersoll received his early training, led him to regard the gospel as a message of despair.* He must be shown that it was meant to be "glad tidings of great joy to *all* people," and that Jesus Christ is the anointed Saviour and Judge over all the kingdoms of the dead as well as of the living; that to Him have been given the keys of death and

*"This mistake concerning the purpose of God in raising the dead has vitiated the Eschatology of the Church for fifteen centuries. It has drawn a mask over the face of the Lord and has blinded men to the knowledge of the only true God, and of Jesus Christ, whom He has sent. This mistake has largely arisen from the attempt to fix a meaning upon the words of Christ concerning the punishment of the wicked, without a previous study of the Old Testament conceptions, out of which this teaching grew, and upon which it was based. Our book carries its readers back to this beginning, and invites them to proceed from it to the study of the whole subject of man's destiny, of God's great plan of grace, and of the Church's priestly calling under it. It finds in the principle that resurrection is redemptive, the key to the mysteries of the subject. With this in hand we are enabled to give proper place to the Scripture-teaching about the punishment of sin, in that it makes the death-state, or Sheol, to be essentially penal, deepened and prolonged according to the intensity of evil character; and in that it makes resurrection a process of sorting and judgment, as well as of deliverance."

Preface to the work of L. C. Baker entitled "The Fire of God's Anger, or Light from the Old Testament upon the New concerning Future Punishment."

Hades, not as a prison-keeper, but as a liberator, that even the dead might hear His voice and live.

HOW TO MEET INGERSOLL.*

Eternal life, it is true, can never be God's gift to any who do not receive His Son. But an opportunity to know Him, and to believe on His name, is guaranteed to all in the fact that He gave Himself a ransom for all from the dead, and therefore

* WOULD that the modern doubter could but be made to listen thoughtfully to the appeal of Tennyson in the immortal poem of the "Ancient Sage :"

CLEAVE ever to the sunnier side of doubt,
And cling to faith beyond the forms of faith !
She reels not in the storm of warring words :
She brightens at the clash of "yes" and "no."
She sees the *Best* that glimmers thro' the worst :
She feels the sun is hid but for the night :
She spies the summer thro' the winter bud.
She tastes the fruit before the blossom falls.
She hears the lark within the songless egg.
She finds the fountain where they wailed "Mirage !"

I asked my uncle, said the niece of the great poet, whether he agreed with Bacon's dictum that Pilate's question, "What is truth ?" was put jestingly. "No," he unhesitatingly answered, "it was in no spirit of jesting he uttered those words. They may have been accompanied with a shrug of the shoulder. They may

the promised resurrection of all cannot bring with it, or after it, the re-duplicated doom of most of its subjects to an endless hell. That resurrection *must* be a gracious intervention and a boon.

In the present fusion and ferment of ideas on this great subject, we are well persuaded that the principle of a redemptive resurrection is the one about which the new forms of faith will crystallize,

have been spoken in a cynical tone, but I rather believe that they were wrung from the depths of a heart that had learned there was no truth in the religious systems then in vogue, and knew not where to find it. Alas! that we should hear this cry repeated in our own age, and that men should fail to find their souls' craving for truth satisfied by Christianity.

"The great spread of agnosticism and unbelief of all kinds seems to me to show that there is an evil time close at hand. Sometimes I feel as if it would not surprise me to see all things perish. I firmly believe that if God were to withdraw Himself from the world around us, for but one instant, every atom of creation, both animate and inanimate, would come utterly to naught, for in *Him* alone do all beings and things exist. He can and does answer every earnest prayer, *as I know from my own experience*. . . . We shall have much to learn in a future world, and I think we shall all be children to begin with when we get to Heaven, whatever our age when we die; and we shall grow on there from childhood to the prime of life, at which we shall remain forever. My idea of Heaven is to be engaged in perpetual ministry to souls in this and other worlds."

From The Contemporary Review.

and become clear and sparkling with the light of the knowledge of the glory of God as it shineth in the face of Jesus Christ !

The criticism, therefore, which we are compelled to make upon the prevalent Eschatology of Christendom, is that it leaves the vast armies of the Christless dead without hope ; ‘ fixed in an eternal state ;’ the moral condition in which death found them unchanged, and the resurrection itself “ a resurrection of damnation.”

But is not Jehovah the God of the dead as well as of the living ? Is death a foe in His universe so masterful as to have shut up forever the myriads of the dead beyond His power to bless ? Away with such a perversion of His Word of truth and grace, and such a foul aspersion on Him who is mighty to save even to the uttermost ! “ For to this end Christ both died and rose and revived, that He might be Lord both of the dead and of the living ” (Rom. 14:9).

CURRENT ESCHATOLOGY—HOW TO BE CLARIFIED.

Until, then, the Eschatology of the Church is clarified by a new and radical treatment of the two primal verities of death and resurrection, she must continue to suffer under her present bewilderment, and an element of weakness will enter into all her attempts to formulate the Christian faith. But

thanks be to God, it is because this perversion of God's Word, this libel upon His character and ways is in this day being exposed, and because the shackles it has put upon the spiritual progress of mankind are being cast off, that we are so hopeful for the future. "The veil spread over all nations," of which Isaiah writes (Ch. 25), is being removed. And we are already in the dawn of that coming day when men shall say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we will be glad and rejoice in His salvation."

SIGNS OF THE TIMES—HOW TO BE INTERPRETED.

We do not blind ourselves to the fact that there are signs in the heavens of great political and social upheavals. We are no such prophets of smooth things as to forget that "the things which can be shaken" in all existing institutions of Church or state will be shaken, until their falsity is revealed and they are transformed or removed. The false idols which men have been rearing in the place of God and Christ cannot be thrown down without great commotion. The world-Babylons of government and trade which have been built up on the denial of His law of righteousness and love, must bring great ruin in their fall, and darken the skies with the smoke of their burning. Such storms

must precede the clear shining of the morning without clouds.

But "the night is far spent, the day is at hand." The theories of mediæval traditionalists that have so stripped the doctrine of resurrection of its hopeful and redemptive features for the race at large as to make it to be a boon only to a select class, and an unutterable curse and horror to all the rest, are losing their grip on the Church, because those views are plainly seen to be contrary to the "hope toward God" which runs through the Bible, and makes it a priceless boon to *all* mankind.

While holding firmly to the plenary inspiration of the sacred Text, positive specialists have built up special dogmas from special texts, apart from the spirit of the whole, until their faith has taken shape in distorted forms, by reason of the darkness which comes from the obscuration of this hope.

DOGMAS FOUND TO BE HINDRANCES INSTEAD OF HELPS.

It is in this way that the dreadful dogma of eternal torment has so long hindered men, even in the Church, from the right knowledge of God. Election and preterition have been fought for by those who viewed themselves as the chosen defenders of the crown-rights of Jehovah, and who yet, because of their ignoring of this "hope toward God," were blinded to the true meaning of all Scripture. They

have failed to see that the chosen seed are elected as a seed of blessing to *all* the race, and that "the Church of the first-born which are enrolled in the Heaven," implies that there are to be later-born sons in the great family of Him from whom every family in Heaven and earth is named.

On the other side, our modern progressives would be holding a truer view of inspiration and of the structure of the Bible if they had a better conception of the plan that runs through the whole. Some of their extreme men have even asserted *that there is no doctrine of a future life in the Old Testament*. And yet this was the very thing for which the risen Jesus reproached His disciples as "fools and blind,"—that they had not discovered how "Thus it is written, and thus it behooved the Christ to suffer, and to rise from the dead the third day." He opened their understanding that they might perceive that this was the very hope the prophets had testified to concerning Himself. He proved the old* Scriptures

*The supreme value of the Bible does not lie in the fact that it is the ultimate source of theology, but in the fact that it contains the whole message of God's love; that it is the personal message of that love *to me*; not doctrine but promise; not the display of God's metaphysical essence, but of His redeeming personality; in a word of Himself as my God.

Filled with this new light as to the meaning of Scripture, Luther displays profound contempt for the

to be freighted with the burden of a great hope for *all mankind*, of which our most optimistic teachers do not yet discern the full meaning, because they depreciate the very Scriptures which are the treasure-house of this hope.

THE KEY TO GOD'S PLAN OF REDEMPTION.

Hence they need also a truer discernment of the divine plan and purpose which run through the Bible and bind it all together, and which, if appreciated, would exalt their views of its inspiration. All that this class of interpreters have been seek-

grubbing theologians of his day, who treated the Bible as a mere storehouse of proof texts, dealing with it, as he says of Tetzels, "like a sow with a bag of oats."

The Bible is a living thing. The Middle Ages had no eye for anything but doctrinal mysteries, and where these were lacking they saw only, as Luther complained, "bare dead histories, which had simply taken place and concerned men no more." "Nay," say the Reformers; "this history is the story of God's dealings with His people of old. The heart of love which He opened to them is still a heart of love to us. The great pre-eminence of the Bible history is that in it God speaks—speaks not in the language of doctrine, but of personal grace, which we have a right to take home to us now, just as it was taken home by His ancient people."—*W. Robertson Smith. The Old Testament in the Jewish Church. Lecture I. The Bible and the Reformation, page 13.*

ing in a doctrine of God that would bring Him into closer sympathy and union with man, and in a doctrine of man that would fill men with larger hope for the race, can be found in these Scriptures; not by bringing them down to a lower level, but by entering into their true meaning with this key in hand, that God has provided to redeem the race from death, because this present life is not long enough in which to carry out toward the race all His purposes of grace. His plan of redemption, therefore, is to perfect a chosen seed, the elect, as the channel of blessing to all the rest.

The doctrine of redemptive resurrection when fully understood will be found broad enough to give room for all that true science has to teach concerning the struggle of the fittest to survive, and all that biology has to teach concerning the origin and perpetuation of life, and all that psychology has to teach of the constitution of the soul, and all that a reasonable theosophy has to teach about the harvest-law of character and the re-embodiment of human souls according to deeds done, and room also for all the mysteries of reward and punishment of Heaven and hell.

A NECESSARY CONDITION TO THE HARMONY OF SAINTS.

No other one concept in Christian theology is now so much needed to adjust all its controversies,

to reconcile it with science, to stop heresy-hunting, to harmonize it with the universal religious thought of the race, and to equip it for victory among the nations, as a right conception of its fundamental doctrine of the resurrection of the dead. And until this right conception is reached, the crisis in theology must grow more intense, the controversies more bitter, the revolution more radical, until the wood, hay and stubble which men have been so long building into the temple of God shall have been shaken out of the structure and burnt up in His consuming fire.

What is needed to cure the evils of human bodies and of bodies politic is a new recognition of the fact that Jesus was raised from the dead to become a new centre around which the whole of humanity is to be reorganized. The law of His triumphant life is love, finding its own highest good in seeking others' good. To this end His Spirit is penetrating the hearts of men, and slowly uplifting all the forms and institutions of society to higher levels.

The more readily men co-operate with this divine movement in the world, the more quickly will they be borne on its bosom to the haven of individual rest and happiness. And the more they submit their own lives to the operation of this Christ-Spirit, the more surely will His saving health be known among all nations (Psa. 67:2). The whole organism of humanity, both in the aggregate and in the individual, is the field in which this Divine Spirit works ; and the whole is

so bound together that the happy release of even the dead is made dependent upon the fidelity of the living. What any one man does to uplift and bless his fellow-men uplifts himself, and what he does to drag them down must sink himself hereafter into the same mire. Every one, therefore, has the highest motive to give himself to the helping of others, after the example of the Son of Man, who came not to be ministered unto, but to minister, and to give His life a ransom for many (Matt. 20:28). To assume, then, that the Church is to be kept in bondage to any form of dogma save, as like the apostles' creed, it gives expression to the primary *facts* of the Christian faith, is to ignore the first principle that enters into its structure and makes it a living organism for the Holy Spirit.

Any man who is led of the Spirit into a larger knowledge of the thoughts and ways of God as made known in either His works or Word, is to hold that knowledge as a trust for his brethren. His vows of loyalty to them and to Christ require that he should seek to bring them up to the level of his higher conceptions of truth and duty.

If these be higher than there is any place for in his old creed, then it becomes his sacred duty to seek to amend and reform that creed. And he has no right to go out of the Church of his choice until he has made honest endeavor to do this, or until he is disowned and cast out by his brethren; who must thenceforward take upon themselves the responsibility of rejecting one whom God has sent.

PRIESTLY POSITION OF THE CHURCH TO THE
HUMAN RACE.

It is never to be lost sight of that the Church holds a priestly position toward all the race of man out of which it is chosen, and closely knit together into one body under Christ the Head. The sufferings of one member become the suffering of all, the joy and victory of one the joy and strength of all. Death cannot divide this body. The living are still fighting the battles which the dead laid down, and the departed have still a common interest in the conflicts, the trials and the triumphs of the living.

“The saints on earth and all the dead
But one communion make.”

Science links in one bundle of life and by strange ties of kinship and heredity the generation of the present with the generations of the past; so that we are the heirs of their treasures and hopes, and they, without us, cannot be made perfect. The field of our life is sown with the seed of their lives, and they partake with us in the fruits of the harvest.

This view, confirmed to us both by Scripture and science, presents the highest motives to individual endeavor to conquer in the battle of life. Salvation becomes no longer a selfish question of personal safety. The salvation of those to whom we

are bound by the tenderest ties, is linked with our own. No man liveth to himself and no man dieth to himself. He cannot win the crown of life for himself alone. There must be those who will be his joy and crown in the day of the Lord Jesus.

All his efforts in the faith of Christ to lift up himself along the path to holiness which leads to God's right hand, will help others also. His most effective work in soul-saving is seen to be wrought in the discipline and growth of his own soul. The power of God may work in him to the salvation of those whom he has never seen with the eye of sense, and whom he has never known after the flesh. And by as much as he in this life prepares himself and is being prepared by grace for his high station and calling as a child of God and joint heir with Christ, by so much will he be fitted to enter beyond this life, upon those potential ministries of grace whereby he may help those he leaves behind him along their toilsome path of life, and so be a benefactor to the whole family of man.

THE REVIVAL OF FAITH A SINE QUA NON TO VICTORY.

We need in the Church of our day a revival of faith in the divine Spirit of life and power, who is able to give us victory over all physical as well as spiritual enemies—the two indeed are identical—and who can, here and now, in this respect bruise Satan under our feet.

In this connection it is interesting to notice that the New Testament plainly looks forward to such a triumph of the divine Spirit in even these mortal bodies of ours as shall fit them for translation to the immortal sphere without death. We shall not all sleep, but we shall all be *changed* (I. Cor. 15:51). "Who shall *change* our body of humiliation that it may be conformed unto the body of His glory" (Phil. 3:21).

Such predictions seem to forecast a time when the power of God shall act with such energy in and through human bodies, that they shall put on immortality without seeing corruption. And this may lead us to reflect whether our common notions of the inherent depravity of the body do not need revision, and whether this highest product of God's handiwork, so curiously and wonderfully made, so long degraded to vile uses, may not be capable of such purifying and renovation that death shall no longer be a needful process, but in lieu of it there shall be simply a "change from glory to glory, even as by the Spirit of the Lord" (II. Cor. 3:18).

With such a clear and hopeful outlook on the future, we close this Section with a gem from Horatius Bonar, beloved hymnist of the millenium, whose cheerful faith like Milton's

"Abated not a jot of heart or hope,
But still bore up, and steered right onward."

GREAT TRUTHS *are dearly bought*. The common truth,
Such as men give and take from day to day,
Comes in the common walks of easy life,
Blown by the careless wind across our way :
Bought in the market at the current price,
Bred of the smile, the jest, perchance the bowl,
It tells no tales of daring or of worth,
Nor pierces even the surface of the soul.

GREAT TRUTHS *are greatly won*, not gained by chance,
Not wafted on the breath of summer dream ;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream :
Not in the general mart, 'mid corn and wine ;
Not in the world's gay hall of midnight mirth,
Not in the merchandise of gold and gems,
Nor 'mid the blaze of regal diadems.

BUT IN THE DAY of conflict, fear and grief,
When the strong hand of God put forth in might,
Ploughs up the sub-soil of the stagnant heart,
And brings the imprisoned truth-seed to the light ;
Wrung from the troubled spirit in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest from the well-ploughed field,
And the soul feels it has not wept in vain.

BEFORE PASSING to Part Second it is in place to admit a brief of personal experience bearing upon certain points under present discussion, and from a conservative quarter and standpoint that entitle it to thoughtful consideration. It is in the shape of an autographic addendum to an article that appeared in the January number of the *Baptist Quarterly Review* of 1890, by Rev. Dr. Henry E. Robins, entitled "A Restatement in Theology."

At its close the author says we are permitted to give the experience of one who was delivered from the paralysis of the subtile skepticism of which we have been speaking, by a series of striking reflections which came to him in the form of a waking vision.

I had, he says, long pondered the fate of the unevangelized millions of heathen lands who have passed from earth without a knowledge of the gospel of salvation by Christ. I read whatever could be found written upon it, and I struggled in my own thinking with the dreadful theme, until, utterly exhausted in mind and body, I could neither read nor think upon it any longer.

Turning to lighter matters, I diverted my thoughts until I had regained physical strength and mental tone. But unable to resist the fascination of the subject, I renewed the attempt to find some solution of a problem which, like a dense cloud, shut me in. I seemed to myself like one imprisoned in a dungeon, against whose unyielding walls of massive stone I threw myself in a passion to escape from my limitations, only to be hurled back violently within the bounds which I could not pass.

Faint and helpless, I would wait till strength returned, and then springing up in a frenzy, I dashed myself against the relentless walls, only to be

thrown back again, baffled as before. Years passed, during which the apparently unending struggle went on. Suddenly, one day, while absorbed in thought, I seemed to hear distinctly a voice, stern and terrible, as if God Himself were summoning me to answer. So vivid and overpowering was the impression that my heart almost ceased to beat, and my whole frame trembled convulsively.

I listened with indescribable awe for the expected interrogation. At last a question which seemed to penetrate to the very core of my being fell upon my ear. 'You have been greatly concerned to vindicate the justice of God in the administration of His government over men?' said that mysterious voice. Yes, I answered, trembling and ashamed. 'Whence, then, came your sense of justice? Did you originate it? Must it not be in you as a dim reflection from the ever burning light of justice in Me from whom it came?'

In faltering accents I answered it must be so. 'Can you not, then,' said that voice, in a tone of searching severity, 'leave to Me the vindication of My own attributes?' I sought to shrink away from the burning scrutiny of a Being whom I could not see, but whose awful presence seemed to shut me in on every side.

In the intolerable silence that followed, I waited, yet dreaded, to hear another question. It came in the form of a direct charge, in a tone more gentle, and yet more fearful, because reproachful: 'You have been concerned to vindicate the piety of God. You have said that you would rather burn in hell with the lost than to accept grace not bestowed upon all.'

To hear a bitter, rebellious sentiment which had found utterance only in the secrecy of my own heart,

thus charged upon me as something heard and remembered by the omniscient Judge, made my flesh creep with horror. Yes, I answered, abashed and self-condemned.

'And have you, then,' continued that voice, 'refused to receive the grace of My daily providence in numberless gifts by which your lot has been distinguished from that of thousands of your fellow-creatures? Have you, renouncing these, assumed your place in voluntary self-sacrifice with the depraved, the outcasts from human society, as their helper and friend? No! you have not! Then are you not, by your own confession, false? Pretending to a pity which is yours only as an unfruitful sentiment, and not as a principle of action?'

Speechless, convicted of heartless insincerity, I bent down my head, accepting the indignation which I felt that I had myself kindled, burning fiercely against me. The oppressive silence that followed the first question succeeded this arraignment also, during which time the new revelation of my real spiritual attitude toward God burned like a flame of fire through every chamber of my soul. I was thoroughly humbled, the sinews of my strength for contending with the Almighty and omniscient One had been touched by Him, and were shrivelled by the touch.

Then, again, that voice came, in a tone wherein majesty and severity were blended into a mysterious and thrilling harmony, urging upon me this admonition, which has seemed to be sounding in my heart ever since: 'You have been concerned for the justification of the justice and pity of God—be it yours henceforth to be yourself just and pitiful, and be sure that both the justice and pity of God will be fully vindicated before all intelligences in His dealings with all moral beings.'

Since that memorable hour for which I shall never cease to be grateful, no question about the fate of the heathen has troubled me, save the question whether I myself am just and pitiful and faithful in my relations to them. God has seen fit to make His purpose of redeeming the human race, of building up character into Christ-likeness, of establishing the Kingdom of Heaven upon earth, and renovating human society, all dependent upon the co-operation of the Church in extending the knowledge of the gospel of His Son.

This great trust of the gospel of the Son of God, therefore, with all its priceless blessings, carries with it a responsibility so great that the manner of meeting it must be to all thoughtful persons a matter of the gravest concern. For it is a revealed principle of the divine government that God bestows His gifts upon individuals and nations, not primarily as an expression and proof of His distinguishing regard for those who are thus the recipients of His benefits.

Rather is it true that God's gifts to individuals reveal their innermost value only to those who share those gifts with others. So far as any possess peculiar blessings, God has ordained that in order to the discovery of their great worth, the receivers thereof, just to the extent of their own possessions, shall hold themselves stewards of His manifold grace, debtors to all men.

Whenever this primary purpose of divine grace is lost sight of, and God's gifts are selfishly appropriated, communion with Him becomes less and less possible,—for what concord has selfishness with self-imparting love? The mind becomes darkened, the heart hardened, and the individual or nation ripens for the divine judgment.

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So the Jewish people, forgetting that the grace whereby they were signally exalted above others was given to them in order that His way might be known upon earth, His saving health among all nations, shut up their bowels of compassion to the blinded Gentiles. Unmindful that God's revelation of grace to them was in order that *they* might be a channel through which that grace might flow to *all* the world—exclusive in spirit, haughty in a sense of their superiority as the special favorites of Heaven,—they became utterly oblivious to the manifestation of His grace to all mankind in Jesus Christ, rejected Him because He did not minister to their national pride and selfishness, and at last were overtaken by an utter and bitter overthrow—God's indignant protest against the spirit that consumes upon its own lusts the bounties of His gracious providence, and the richer blessings of His redemption through Jesus Christ!

Let us, then, who are put in trust with the treasures of nineteen Christian centuries, and “upon whom the ends of the world are come” (I. Cor. 10:11), not forget our obligations. Let us remember that God, since men are men, cannot work to the great end of redemption independently of His people; and that, therefore, He has commanded them to carry His saving truth to every creature.

The expectant nations in their desperate destitution cry aloud for the message of grace. The Apostolic challenge and questions echo and re-echo in the ears of a hesitating and dilatory Church. “How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?” (Rom. 10:14.) Surely the question for us to answer, as

Mr. Spurgeon is reported to have suggested, is not,
Can the heathen be saved without the gospel?
but, Can we be saved if we do *not* give the gospel
to the heathen ?

PART THE SECOND.

THE NEW ESCHATOLOGY EXPLAINED.

ITS PRINCIPLES DEFENDED.

INFERENCES DERIVED.

IN THAT DAY the Theologia Elenctica, after having performed a most important temporary service, will be dispensed with. Its technology will fall into desuetude, because, formed as it was for the special object of neutralizing the heresies which will then no longer exist, its employment will be uncalled for. God's own truth, expressed in God's own language, will form the universal creed of intelligent and harmonized and happy Christendom. Men's faith and their affections, when this intermediate and temporary apparatus is at length taken down, will come into more direct contact with Heaven's original revelation; and the spirit of good will to man which prompted Heaven's message will be felt in all its freshness and power, when the uproar of controversy is stilled, and its harsh and jarring discords have died away into everlasting silence. — *Thomas Chalmers.*

PART THE SECOND.

THE NEW ESCHATOLOGY EXPLAINED.

SECTION FIRST.

IN WHAT has gone before, it will be perceived that we have been restricted to a review of the position and principles of our author, to a consideration of his honorable relation to and release from the Presbyterian Church, to a development of his views of the resurrection both of the just and of the unjust, and to a virtual answer to the inquiries with which we opened.

Those inquiries were, Is resurrection to be redemptive? Or is it punitive? Or can it be at once redemptive and corrective, while punitive and penal? Is, or is not, resurrection for all the human race the assured result of Christ's personal recovery from and victory over death, as the Head of humanity, the sinless Second Adam, the First-born of the dead, the Beginner and Assurer of the Divine Order and Dispensation of Eternal Life? Is resurrection an essential part of the redemption that is in Christ Jesus, belonging to the

times of restitution of all things, whereof God has spoken by the mouth of His holy prophets which have been since the world began? Is there to be re-investiture with life, manhood and all its responsibilities to all that now abide in the mysterious realm of the dead? Is living again in the sense of recovery from death a law of humanity, and a boon for all mankind, through the redemption that is in Christ? And finally, do Scripture and reason warrant the belief that such a personal resurrection for every member of the human family is a process essentially redemptive and benignant?

THE LOGICAL BASIS OF REVISION AND THE NEW THEOLOGY.

It now remains to show that, not only the Presbyterian Revision, but the so-called New-Theology movement must make good its *raison d'être* by finding a basis for itself, and for related truths in theology, psychology and the constitution of man and of the universe, not less than in the Holy Scriptures. Nor can any man be justified in assailing a long accepted doctrine of historic Christianity unless he is able to give good reasons for so doing, and to show that the dogma impeached forms no part of the true Christian faith.

In order to a complete digest of our author's views, there must, therefore, be an eclectic survey of his latest thought and reasonings in *Words of*

Reconciliation. The material for this is furnished by recent numbers that still

“Fit audience find though few.”

It is the judgment of those who have followed our author, that he has not yet indulged in unwarranted speculation, nor has he tried to “know the times or the seasons which the Father has put in His own power.” Nor has he lawlessly pried into “the secret things that belong unto the Lord our God.” But he holds that “those things which *are revealed* belong to us and to our children forever, that we may do all the words of this law” (Deut. 29:29).

He has not illicitly tried, if we may innocently appropriate the melody of Milton, to unsphere

“The spirit of Plato, and unfold
What worlds or what vast regions* hold
The immortal mind that hath forsook
Her dwelling in this fleshly nook.”

*THE doctrine of an all-pervasive ether dispels the old notion in physics that two substances cannot occupy the same space at the same time. There is, then, nothing unscientific in the view that in, with, and under the universe of matter there may be a universe of spirit, and that the world of humanity is the outward vesture of a world of spiritual being.

The grasp of the human understanding expands every day. It is only a few years since Humboldt conceived the mighty truth that Cosmos—the universal organization of things—was one system, however many universes

But he *has* devoutly sought to obtain the mind of the Spirit in respect to the ways of God with man, and to pierce the future of the human race by the light of Scripture and the revealing thereof by the Holy Spirit in answer to prayer.

His apology for seeking to undermine the long-prevalent belief of the Church in the immortal existence of wicked men, as such, and their eternal torment in hell, and to supplant this dogma by another more Scriptural and rational faith, is presented by our author in these reasons :

1. The dogma of the eternal existence and torment of the wicked in hell has been already virtually undermined. There is a general revolt against it in the reason and consciousness of enlightened Bible Christians. This is proved, not so much by what they say, for the sentiment of tradition and the restraints of institutionalism are still very strong, but

it may contain, each atom in it depending upon and having relation to all of the others. Next came Lamarck, who showed that all animals are kin. Then followed the great inventor of the spectroscope, who proved that all the stars are composed of the same materials as those which make up the earth. Finally came the discoverers who learned that the invisible powers of nature—heat, light, sound, electricity, magnetism, etc.—are all forms of motion. All these propositions seem to have been demonstrated. What the most advanced scientists are striving now to prove is that mind and matter are one and the same. That proposition represents the highest intellectual effort of the age.

in the fact that there is scarcely a minister who preaches, or a private Christian who acts, as if he really believed that the mass of his fellow-men around him were standing on the edge of such an eternal perdition.

2. The doctrine is inconsistent not only with a true knowledge of God, but with the specific promises of universal blessing which underlie the divine economy as revealed in the Bible. We are there met by the record of man's lapse into sin, whose wages are death, and by a divine provision to redeem the race from sin and death—a provision so ample that "all the kindreds of the earth" and "all generations" were to be reached and blessed by it. The New Testament answer to these abundant Old Testament promises is, "For as in Adam all die, even so in Christ shall all be made alive," and as sin hath reigned unto death, much more hath grace abounded in the rescue of man from sin and its necessary sequence of death.

3. This dogma, therefore, especially runs counter to the primary hope of the older Scriptures—"a hope that is brought to full view in the light of the gospel of Christ—and which is a hope in 'God who quickeneth the dead.' " "The dead" are those who have gone down to Sheol and are captives there under the just judgment of God against sin. The promise to raise the dead is the fundamental hope of the Bible, and the fact of such a resurrection gives to the gospel all its hope, vitality and grace.

By a strange subversion of this gospel, certain passages in the New Testament, such as Mark 9:43-49, and Matthew 25:31-46, which describe the punishment in hell to which wicked men are *now* exposed, and which relate to the destruction of their existing personalities as developed in sin under this present world-system, are treated as if they described a punishment awaiting them in the far distant future after resurrection. For this there is no warrant in the passages themselves; and this view of them not only robs the provision for their resurrection of all its gospel—but converts it into unspeakable calamity, an infinite curse.

The discovery that resurrection is always and essentially a redemptive act was the first thing which compelled to a change of views upon this subject, and set us about our present task of urging upon the Church the necessity of recasting and readjusting her whole scheme of Eschatology, in a way that should no longer deny this first principle of the doctrine of Christ and this primary hope of His gospel.

4. We found also, as soon as this principle was grasped, it furnished the key to the right understanding of all Scripture, and especially of its prophecies and promises. All its teaching about retribution is explained by the hell of misery which now begirts sinful men, and the hell of destruction which awaits them beyond death, from which resurrection brings no release until they have paid the utmost farthing. Moreover resurrection itself,

as to time and order and character, must proceed according to the harvest law of all life—"Every man in his own order" and "To every seed his own body." The "resurrection of life" and in "the image of the Heavenly" is for those only "who have done good," while "those that have done ill" must come forth to another process of judgment under the yoke of this earthy manhood—a condition of existence which gives scope for every variety of chastisement and of discipline according to desert.

5. This principle of redemptive resurrection accounts for certain dominant ideas that have always found place in the religious faith of mankind. For instance, the wide spread belief in re-incarnation is an adumbration of the truth that imperfectly developed souls are accorded another opportunity in life through their reinstatement in earthly manhood; and that it is through a process of repeated judgment in the flesh that men are taught to live unto God in the spirit; while the principle of *karma** is seen to be a reflection of the

* *Karma*, the doctrine of fate, destiny or necessity, as an invariable sequence of cause and effect; the theory of inevitable consequence.

"The Buddhist theory of karma,—which controls the destiny of all sentient beings, not by judicial reward and punishment, but by the inflexible result of cause into effect, wherein the present is ever determined by the past in an unbroken line of causation,—is one of the most remarkable developments of ethical speculation."

E. B. Tylor, Prim. Culture.

principle of "the resurrection of judgment," which requires that embodiment shall always correspond to character, and that every one must receive *in body* according to that he hath done, whether it be good or bad. Moreover, through the triumph of the spirit over the flesh, it is seen that the soul obtains eternal rest from this conflict, and enters—not into a Nirvana of impersonal existence, but into a Heaven of personal union with God, by which man is made the heir of His estate and the executive of His everlasting kingdom.

6. It accords also with the scientific doctrine of evolution, and with its law of progress by which the ideal in every form of life pursues its path through successive stages to realization in a finally perfected form. It shows, too, how remorselessly everything imperfect must be rejected and eliminated, and that only the fittest survives. But beyond this it also shows that love is at the bottom of even this law, for the fittest who survive become the elect seed, in whom recovery and blessing are treasured up for the less fit of its kindred who failed to reach the goal.

7. In this way the Bible teaching about the solidarity of the race, and the connection in life and destiny between the successive generations of mankind and between the living and the dead, is accounted for. The dead are treasured up for recovery and are repeated in the living, until the living reach the plane of spiritual and eternal life which is the gift of God to men through Jesus

Christ our Lord. Then they attain to the true and complete resurrection from the dead and nevermore come under the yoke of bondage to the creature or to death. And in this victory they obtain power as kings and priests unto God to help and to liberate their brethren who are still bound and in prison under this yoke.

8. All the Scripture teaching about the destruction of the wicked, which has led many of its devout students to believe in their final and irretrievable extinction, is explained under this principle, without the necessity of believing that the Godlike element in man can perish, or that the resurrection provided for him has no more worthy end than as a prelude to a second and an eternal death. It is seen that the only form of personal manhood that can attain to immortality is that in which Christ is formed and to which He gives power to become the son of God.

Personal continuity of being depends, therefore, upon the degree in which the divine nature in man has appropriated to itself His personal characteristics. These may have been so refractory and vile as to be wholly rejected. In this case the man "loses himself and is cast away." But the divine nature in him survives to take on another human personality, and to pursue its path toward perfect personal expression in the image of God. This is the meaning of resurrection, whether in its lower form of re-embodiment in the flesh, or in its true and final form of glorification in the image of Christ.

But it is apparent how, in this process, the carnal man becomes utterly extinct, and how even the personality with which he was identified must perish with him ; for the true and permanent individuality of man resides only in that element of his being which is divine. Man, as possessing spirit, *is*, and cannot be destroyed. Man, as the expression of spirit, that is, as person, *exists*; as such he may perish.

9. We are satisfied, therefore, that we did not abandon the old dogma of eternal punishment without convincing proof that it introduced into the Christian system an appalling perversion of its message of grace and life to men, and until we had found in Scripture a substitute true to the essential facts of divine retribution, as witnessed alike in the works and in the Word of God ; and one, too, which, instead of relaxing the efforts of the Church to save men, or lowering the dignity of her calling, furnishes her with far higher motives to fidelity and self-sacrifice in the fulfillment of her mission. For no other doctrine makes the salvation of the world, both of the living and the dead, so absolutely dependent upon her companionship with Christ in His love and suffering sacrifice for its redemption. For even the dead cannot be led captive out of their captivity, except as living saints, like Paul, they come to "know Him and the power of His resurrection and the fellowship of His sufferings," and so drink of His cup and are baptized with His baptism in behalf of the dead (Phil. 3:10-11 ; I. Cor. 15:29-32).

10. In John 5:29, we have a passage which directly connects resurrection with judgment—"they that have done evil unto the resurrection of judgment." This text, however, does not imply that men have not been judged before, and that they are now raised directly for this purpose. On the contrary, we are plainly instructed that the judgment of the world by the Son of Man is a continuous process, beginning with His exaltation (vs. 21-30 ; 12:31 ; Acts 2:32-36). The resurrection *of* judgment is not a resurrection *unto* judgment, but a restoration of the unjust to embodied life under those conditions which bring them again under judgment. They must again be brought under bondage to the creature, and, as we believe, into the state of earthly and fleshly manhood, for these are the appointed conditions for human trial and judgment from the beginning.

Their resurrection is a revival to a state of judgment. There is but one form of manhood that is freed from these conditions, and that is "the Heavenly." Scripture knows nothing of any other form of manhood but "the earthly." Therefore, the unjust must be put back into this order of life and be held still under judgment. Hence their resurrection is so defined, as one "of judgment." All this accords with our fundamental maxim that it is here on the earth and in the flesh that men are tried and disciplined for the life that is spiritual and eternal. There is but one form of immortal life that is possible to man, and that is the likeness

of Christ. And until men are prepared for that, they must remain captives to death, or, if raised, must come again under the yoke of bondage to the creature with its discipline of suffering and of chastisement.

11. There remains but one passage which still confronts our view that it is "in the flesh" that God has appointed to men their judgment for sin. In Revelations 20:11-15, we have what appears to be a vision of a final judgment, of which "the dead" are specifically the subjects, and as the result of which the wicked are cast into the lake of fire.

Even if we could not accommodate this passage to what we have found to be the current teaching of Scripture on this subject, we could still rightfully claim that a dark passage, in what is confessedly the most enigmatical book in the Bible, cannot be suffered to set aside its plainer teachings. But even here the difficulty disappears when we regard the judgment depicted as a judgment of the souls of the dead to determine the order and nature of their resurrection. It is a judgment now going on. A class of "souls" are found to be "written in the book of life." They rise to live and reign with Christ. A class are not found written there. They are adjudged to destruction in the lake of fire. In the language of Jesus, these souls are "lost." They "lose themselves and are cast away."

The agency of this destruction is that consuming fire of God which must burn up all that is evil in

man, even to the destruction of the evil personality in which he is known to himself. But this cannot include the indestructible spirit of man, nor exclude the divine process for his recovery through the investment of his spirit with another personality. The death of the souls judged is here called "the second death." The personality of man is not completely gone until that death is inflicted.

Hence re-incarnation, or whatever be the mode of recovery, takes place after this destruction in "the lake of fire." The personality is gone, but the spirit is again personalized through another incarnation, which is resurrection indeed, but only one "of judgment."

12. From this point of view it is seen that the only gospel which can reach "spirits in prison" is a hope of resurrection, and that this "gospel was preached even to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (I. Pet. 3:19; 4:6), and that in this way our Lord is "Judge both of the quick and the dead." The meaning of this title becomes apparent. He judges the living through the discipline and trials of this earthly state; He judges the dead as to the time, the order, the character of their recovery to life through resurrection. The "saints" He adjudges to everlasting life. The "just" come forth to "the resurrection of life," while the unjust undergo a more complete destruction in death, and in their resurrection are held under bondage to the flesh

for further judgment. And if a principle of re-incarnation be admitted as explaining the method of this kind of resurrection, it will be seen that the judgment of the living and the dead is but two sides of one divine process. For the dead are repeated in the living and the living are inclusive of the dead.

They are united in the one organism of the race. The living are suffering for the sins of the dead, and the dead are finding their way back to life and liberty through the living who overcome in this life-conflict. And so the Old Testament promises of blessing to past generations through the generations that are to come, are verified. And the representation of all Scripture, that "men in the flesh" are the special subjects of judgment in that divine economy under which the human race is being trained for sonship to God and for immortality, is explained, and harmonized with the facts both of science and of human experience.

THE NEW ESCHATOLOGY.

SECTION SECOND.

QUESTIONINGS AS TO THE HOW AND WHEN OF THE RESURRECTION OF JUDGMENT.

WHEN once the principle is admitted that resurrection is redemptive and that it provides for another opportunity of life, then we turn naturally to the question of how and when. To the mind of our author, the weight of Scripture evidence is in favor of the view that those not fit for the resurrection of life, "the unjust," are to be returned for a period, by the "resurrection of judgment," to the bondage and discipline of an earthly state, not necessarily material, but spiritual.

This view may be startling, not to say offensive, to some, but science and the study of the religious history of our race, together with certain obscure yet significant hints in the Holy Scriptures, would seem to be rapidly preparing for it. The belief in an eternal hell with the devil and his angels, whose terrors, wielded by the Apostate Church of Rome through the dismal night of the Middle Ages,

"When crown and crosier ruled a coward world,"

and sufficed so long to keep that world in awe, is rapidly giving way to a better understanding of the divine wisdom and goodness in the government of God and the destiny of man.

In the fifth volume of *Words of Reconciliation*, in an article upon "Theological Progress," Mr. Baker says: Since this work began, we are conscious of having reached a clearer apprehension of the truth upon the points to which we have given special attention, and at some points to have made a positive advance. We have Bible authority for the statement that all our knowledge of the truth is yet but partial. "For now we know in part, and we prophesy in part" (I. Cor. 13:9). "If any man think he knoweth anything, he knoweth nothing yet as he ought to know" (I. Cor. 8:2).

St. Paul seems in these passages to disclaim for himself final and absolute knowledge of the things upon which he prophesied. We may well, therefore, hold ourselves open to that fuller light and instruction which are promised to those who humbly seek it. We know not what great things God may be preparing to make known to men in these last days. We only know that all the treasures of wisdom and knowledge are hidden in Christ, to be hereafter revealed with Him.

Our place, therefore, is cautiously and reverently to watch along all paths the signs of His appearing. The interest we have in unfolding truth is based upon the conviction that all true discovery is so much gain in the knowledge of God; and it

is by such increase that the Church is to be brought out of her present state of confusion and weakness into that unity of faith and of knowledge which shall make her a fit vehicle for the presence and glory of the Lord, with which the earth is yet to be filled.

It is our profound conviction that the most pressing need of the Church at this day is a new, a wider, a more rational and Scriptural view of God's dealings with mankind than has prevailed hitherto. To make this manifest, and to induce in others by reflection the same profound conviction is, we are persuaded, the highest service we can render to the Church and to the world at large. Nor is it too much to say that we believe the end to be in sight, and that diverging and discordant lines of thought on this subject are soon to unite and concur into one.*

*The writer firmly believes that Mr. Baker is on the right trend, and, therefore, confesses to a strong desire to see his views presented in a fair and candid light. He is quite willing if only to ring a bell or carry a single torch in the procession of truth. But in giving this review to the public the editor is not to be considered as fully endorsing all the shades of thought expressed, but only as furnishing a chapter to the history of opinions, or a glance at that "Theology of the future" to which the German Dr. Doerner referred when he said, a few years since, "that America would yet have a theology of its own that would probably be in advance of that of Europe."

The predominant modes of thought in Christendom have been three.

1. The majority of Christian believers have long held that the teachings of Scripture require us to believe, first, that man is of an immortal nature; and second, that if he fail of salvation through faith in Christ in this present stage of earthly life, there remains for him beyond the grave naught but endless misery and despair.

2. A school of thought, small in the early centuries, but rapidly growing in later times, denies the first of these propositions, that man is of an immortal nature, and teaches, first, that man has no inherent eternal life in himself, nor any potency of endless existence, except he become a partaker of the divine nature through union with Christ; and second, this school teaches that the end of all who are not saved in this life is extinction or destruction, either—as one wing maintains—at the first death with no resurrection; or, as the larger portion teach, at “the second death,” after resurrection and final judgment.

3. A small but increasing section of the Church has always held that man, as made in the image of God, is truly the Father’s child of an immortal nature, and that every one of His children, by however long and painful a road, must at last be brought home to Himself.

Scripture is freely quoted in support of each of these forms of belief, and each has unquestioned elements of truth. But the new eclectic Escha-

tology combines whatever is true in each of these systems and rejects what is false. It concedes to the first and third, that man is of an immortal nature, in that the root and ground of his being are in God, so that this nature must finally develop into its ideal of an image of God, which is the true and primal idea of man. It affirms, however, that in its passage toward the ideal man it may take on personal forms of being which are transient and perishable.

The new Eschatology holds, therefore, with the second of the above systems, that the man who lives only in the natural sphere is mortal, and that his end is destruction. It holds that this destruction is so radical as to include even the personality of a man who is so steeped and sunk in sin that the qualities of his diviner nature remain undeveloped. And the man in *that form or character* of manhood must be destroyed. There is no other basis for personal continuity of being in man but the divine nature, which is eternal. So far as that nature pervades and transforms these present personal lives which we live in the flesh, so far we can carry on, into the life to come, personal traits and endowments.

Here, then, we have a doctrine of Eschatology which concedes to orthodoxy that the incorrigible sinner must suffer an eternal deprivation of good equivalent to an eternal punishment, and yet rejects the revolting dogma of an endless conscious

torment. We have also a doctrine that concedes to conditionalism the truth of its position, that there is no immortal life for man apart from God, that there can be no personal continuity of being on any other basis, and that the personal existence of the wicked must come to an end. But it denies that this requires the blotting out of that divine ideal manhood which lies at the root of being, and becomes specialized in the creation of each individual man.

This view also concedes to universalism that each possessor of the divine-human nature must finally reach the goal of his being, but it affirms that this nature cannot carry on with it to that goal any form of personal manhood that unfits for its high uses and destiny. The individual being of every man is immortal because its ground work is divine, but his special form of *personal existence* can be immortalized only as it becomes a true expression of his inmost being, and so a worthy dwelling place for the Spirit of God. Such a doctrine comprehends the various sides of Scripture truth on this momentous subject, and it makes room for every kind of Scripture appeal to the minds and consciences of men, whether drawn from the terrors of the law or the persuasive motives of the gospel. The doctrine we advocate reconciles and combines in one the chief points of excellence in the various theories on the subject of future punishment.

1. It accepts from universalism its doctrine of a divine nature in man, and of the impossibility of the loss or extinction of being.

2. It accepts from orthodoxy its doctrine that only those in whom Christ is formed can see God, and that every form of manhood that is evil must be cast into the fire.

3. It borrows from the conditionalists their view that no form of personal manhood can be immortal but such as becomes a fit habitation for God. It, therefore, denies with them the possibility of the endless existence in misery of wicked men: "Whose end is affirmed to be destruction" (Phil. 3:19).

4. It derives from St. Paul, and also from the true philosophy of human nature, the doctrine that there is a two-fold self in man. There is the true ego which resides in his immortal and divine nature. There is a surface consciousness which builds up in him another self, related to the external world, from which he derives most of his experiences and sensations. Living in this sphere he develops a personality suited to it, and which is "of the world."

5. What must be destroyed in God's consuming fire is his personality, so far as the truer self, the diviner nature, has not penetrated and sanctified it. It is a life-endowment whose treasures must all be left behind, except as these treasures have been "laid up in heaven."

6. From this point of view we can see how a man can be both destroyed and saved, lost and found, dead and made alive again. We can see how in his existing form of personal being he may be consumed in fire which cannot be quenched, and how in another he may be "saved so as by fire." All is explained by the doctrine of a two-fold personality in the one individual, and by the principle that personal continuity of being, surviving death, inheres alone in the divine nature of man, and that, therefore, he recovers self-consciousness and the treasures of his present life only as he has developed those elements of character which are divine, and as that life has been pervaded by the Spirit of God making him a new creature in Christ Jesus.

In the epistle to the Colossians (1:25-27), Paul speaks of the mystery "hidden from the ages and the generations," "but now made manifest to the saints," which he defines as "Christ in you, the hope of glory."

THE HIDDEN MYSTERY.

This fact of Christ in us, as both the cause and the method of our salvation, was one of the primary truths taught to the disciples, and which the Saviour especially prayed that His Father would make real to them and in them.

He told them that the Comforter, whom He was to send to them from the Father, would especially

reveal to them this fact: "I am in my Father, and ye in me and I in you." And His final prayer for them was that "they all may be one as Thou Father art in me and I in Thee, that they also may be one in us."

The knowledge that Christ lived in him was the inspiration of Paul's life, his strength for service, his defense against enemies, human and devilish, his support under trial, his buoyant hope in every night of adversity, his victory over death. It was in him a new power of life as well as the hope of glory. One of the most conspicuous proofs of this power of Christ in him was the way in which he was enabled to triumph over bodily infirmities, to endure incredible hardships, and to show such prodigious industry in planning and toiling for the Kingdom of Heaven.

THE CONSCIOUSNESS OF GOD.

As beings made in the image of God we have the germ of this consciousness within us. But it was not until Christ came that this God-consciousness found its supreme and rightful expression in humanity. God was manifest in the flesh. Human nature reached in Him its divine ideal as the image of the Invisible—the Son and heir of God—and was enthroned at His right hand as the Quickener and Source of this divine humanity in us. And we get the power to be and to act as sons through believing on Him as thus raising up and sustaining in us the consciousness that we are one with God, and

one with Him in that divine human nature in which God has chosen to dwell and to act.

It is impossible for the Christian to make any progress in working out his own salvation, or to do any effective work for the Church or for his fellowmen, except as this hidden mystery becomes revealed to his own consciousness and becomes operative and energetic to control his life and conduct. The cause of all the painful deficiencies in our Christian living and in the Church as a body, is that this long-hidden mystery becomes shrouded in us. We do not half believe it. We allow it to be smothered under a mass of worldly ideas, and a load of worldly cares, until its power becomes latent, and we vainly strive to go on in the Christian life in our merely human and natural energy; imitating the fruits of the Spirit in works of the flesh; worshipping with strange fire, and going through the round of Christian observances and duties in the energy of the old man; covering up its weariness and disgust with a veil of hypocrisy, or perhaps giving up the effort as one for which we have no longer either the ability nor the inclination.

THE SINE QUA NON OF SPIRITUAL PROGRESS.

The one thing, therefore, we need to carry us through the daily trials and duties of the Christian life, to strengthen our bodies for the burden, and to brace up our spirits to the task until all Christian

service shall be a pleasure, and even the necessary afflictions and self-denials of the Christian life shall be cheerfully borne, is that we suffer not this consciousness of union with God, and of our divine sonship to grow dim within us. This is the bed-rock of our faith and of our standing in Christ. We must keep our feet upon it as for our life.

This Christ-nature in us is always spoken of as a growth. It is first "begotten," then "formed" in us. It first dominates our spirits, then it controls our bodies, until their members become its willing instruments and the whole organism its temple. Nothing but this consciousness that we are Christly men, with divine power, and all the capacities of a divine nature latent in us, can ever give us confidence and success in the Christian life. But with this all things become possible.

The greatest want in our lives, therefore, the greatest need of the Church and of the world, is that this mystery shall be made manifest in us and to all men, until, no longer hidden and pent up, it becomes a mighty, transforming energy that shall subdue all things in us and in the world unto itself.

THE SECRET OF PERMANENT HAPPINESS.

The human race is to attain its final blessedness through the revelation to it of this knowledge of God. Mankind is now in ignorance of God; hence its sin and misery. God made man with the capacity and desire for this knowledge, and by it

he was to attain to eternal life. But before he could reach this high goal, the Creator suffered him to pursue this knowledge along self-chosen paths. He has been allowed to satisfy himself with things of sense, in order that he might learn that God was his only portion, and to taste the bitterness of death, in order that he might learn that God is his only true and abiding life.

The root and ground of his being are in God. He is, therefore, of an immortal essence. This core of his being is his true and inmost self, and it cannot die. But the personal form in which it seeks expression may be unworthy of it, and, therefore, not abiding. The exterior man, the personality known to us, and which acquires a self consciousness of its own, insomuch that it becomes the character in which the man thinks of and knows himself, may die; indeed, it must die, because it is only a false representation, a counterfeit expression of the man's true and hidden self. Of these two "I's" the awakened soul becomes conscious, and aware that the one must die in order that the other may rise into life eternal.

THE DUAL NATURE OF MAN.

Reconciliation between the two theories of man's nature must, therefore, be sought in this distinction between that in man which is individual and that which is personal. As made in the divine image and as being of a divine nature, he must

finally reach the end of his creation and become individualized as a son and heir of God. But in the passage to this high destiny he may take on personal forms of being which are imperfect and transitory. The constant teaching of the Bible, that the end of the wicked is destruction, will, therefore, find its explanation in this inevitable destruction of those imperfect and perishable forms of being which are but the outward man within which his true being is encased.

In that class of men called "the wicked," this exterior man has so usurped and imprisoned the inward man, as to suppress its activities and aspirations and even its self-consciousness. A phantom self has displaced the true. Hence Jesus warns men that, in the inevitable destruction of this body of sin and death, they will be in danger of "losing themselves." We can well conceive it to be possible that a man's personal self-consciousness may be so developed in the line of that which is temporal and evil that, when stripped and dissolved by death, the loss of this evil personality will carry with it the loss of self-consciousness. The man, in the character in which he was known even to himself, is destroyed.

MAN THEREFORE MORTAL AND IMMORTAL.

Now, as all men are born into the world under these conditions of bondage to that which is external and corruptible, it must be said of all men

that they are mortal. They die and return to dust, and even their thoughts perish. There can be no absolute extinction of their essential being, and no loss of its accumulated good, but that form of manhood in which this being sought personal expression perishes.

Here, then, we come abreast of certain important principles. These are that God is building up in man a temple in which He may dwell forever; that man is not immortal in his own nature, but becomes so as he becomes a fit dwelling-place for God; that the process of salvation is a process of purification from all the corruptible elements which have been temporarily wrought into this temple, or that may have been accessories in its construction.

The further principle is brought to view that personal continuity of being is made dependent upon character. So far as there are wrought into the fabric of any human life the elements of truth and goodness and virtue, so far there is the basis of a personality that will survive the shock and change of death. They that have done good come forth unto the resurrection of life; they that have done evil have a resurrection also. The root of their being cannot perish, but all of evil that has been grafted on to it and sought nourishment from it, will have been cast into the fire and burned. This is the resurrection of judgment.

Now if there be any well-established principle of Scripture, it is that the ultimate end of resurrection is redemptive. As the wages of sin is death, res-

urrection necessarily lies at the other pole of the divine dealing. Resurrection can never be retributive, although it may be attended with the retributive excision from the stock of any human life of all its evil growth. It is just at this point that the traditional theology has long labored under a fatal mistake. It has falsely conceived of resurrection as bringing to the unjust a redoubled damnation. It has thus put a veil over the Old Testament teachings, and has obscured and perverted the first principles of the gospel of Christ, in the New.

It was at this point that the writer, who was for a long time in the ministry of the Presbyterian Church, was compelled to break with the Westminster Confession, because this Standard makes the resurrection of the unjust to be a curse rather than a blessing. The fundamental promise of redemption, that in a chosen seed *all the families of the earth are to be blessed*, is thus nullified by the exclusion of the unjust dead who constitute the major part of the "all," and by the denial that the resurrection of Jesus Christ from the dead, to be "Lord both of the dead and of the living," had any purpose of blessing toward this immense majority of the Christless dead.

A FUNDAMENTAL FALLACY.

These principles reveal to us also the fundamental fallacy upon which the long-received dogma of eternal punishment is based. The fallacy lies

in the confounding of that indestructible self which lies at the root of man's being as derived from God with that evil personality which is "yet of the world," because it has grown up in its environment, and under bondage to corruption. This must be destroyed in God's consuming fire. But to suppose it capable of eternal existence in the torment of that fire, is to attribute to it the pre-eminence of God, "who only hath immortality" (I. Tim. 6:16).

Men become immortal only as they become partakers in, and habitations of, the divine nature. There is no possible form of eternal being but that which is of God. The problem of salvation, therefore, is to build up man into that form of personal being in which he shall embody the life of God, and be His representative, with all the prerogatives of sovereignty and sonship, throughout His wide dominions. To conceive of any baser form of manhood as immortal, is to misconceive the whole plan of creation and redemption. From the right point of view eternal torment, or the endless being of any class of creatures rebellious and at enmity with God, is inconceivable. He must "reconcile all things unto Himself and become all in all" (Col. 1:24).

But in association with this dogma of eternal torment there has also grown up in the Church an erroneous view of the atonement. It is conceived of as a divine scheme for rescuing man from the awful penalty of an endless hell. Hence men have

come to view it as a device by which they can escape the just consequences of their sins, notwithstanding that under the divine government no penalties are inflicted but such as the case demands, and such as are perfectly just and good. None, therefore, can be remitted.

DIFFERENCE BETWEEN REMISSION OF SINS AND REMISSION OF PENALTY.

What is remitted are not penalties, but the sins which make penalty necessary. No man escapes the consequences of his sins except as he is enabled, through the life of Christ, operative in him, to put away his sins. The energy of that life will require that in the end the whole evil nature in man be surrendered to death. Even the Christian must pay down this wage of sin, and man's redemption consists in the fact that, in the energy of this Christ-life, he is brought safely through the crisis of death into the life eternal which lies beyond it.

He is thus saved, not *from* sin's penalty, but *through* it; not *from* judgment for sin, but through it and beyond it. And this shows how it is possible that salvation may reach those who are not in this life reached and saved through the knowledge of Christ, whom to know aright is life eternal.

The common mistake of those who hold to a theory of future probation is, that they locate it in

some supposed intermediate state *before* the judgment. Whereas it is only *after* the sentence of death has been visited and judgment executed, that there is any room for the grace of God to again take up the case of lost man. It is for this reason that the advocates of eternal punishment or of annihilation find it so easy to defeat the future probationist, from Scripture. The passages are so frequent and decisive in the assertion that judgment must follow upon the issues of this life, that no ground is left for future hope, except it be *beyond* judgment.

If this judgment be to endless suffering, of course the case is settled. But as it is a consignment to death and destruction, the way is open to inquire whether there is any provision for the recovery of the sinner out of that death and after judgment. By placing our hope for him here, we avoid all the ordinary objections to the doctrine of a future probation. For this second gift of life is not a revival of the same life which was lost, nor is it another trial of the same personality. These have been consigned to destruction. But it is a re-investiture with manhood, by resurrection, of the divine and essential nature which was the root of being in the former man. It is an error, therefore, to speak of this as a second probation. The first chapter of the man's life is closed in judgment never to be reopened. The second chapter will have its own experience and issues.

THE BOND OF DEPENDENCE BETWEEN THE LIVING AND DEAD.

There remains another important principle underlying this whole subject. It is that the human race is so constituted that the living and the dead are bound together in one organism. It may reasonably be asked, how is it that around the core of this divine nature in man there can be accumulated all these accretions of evil until the false conceals the true? It is because in the constitution of the world, its Creator, for His own wise and good ends, has loaded the advancing forms of life with the burdens of the past, in order that they might lift up the lower forms. Man, standing at the head of all the lower forms of created life, "made a little lower than the angels" (Psa. 8:5), must still inherit from them their bondage to corruption, so that in his "deliverance into the liberty of the glory of the sons of God" they may be delivered.

And so with the generations of mankind. They each inherit the infirmities and evils of those that preceded them, so that, in bearing their iniquities, they may also work out their deliverance. Each human being comes into the world loaded with this heritage of evils from the past. And not only so; his life, it may be, becomes, in some sense, a receptacle for their vanished lives. Is there not reason to believe that the disembodied spirits of these dead are held in being through their connec-

tion with the living generations of men that are still fighting on the arena of this present life? Each man living is the possible organic centre of a whole group of those who have here fought and failed. May they not furnish the materials for that fabric of evil personality into which so many human lives develop?

THE ELECT AND LATER-BORN ALIKE BEFORE GOD.

But if this law of heredity and transmission of life and character brings evil to the race, it is still more potent for good. For by it blessings are transmitted backward as well as curses forward. The just and good man who triumphs over the ills of life—especially if Christ, the great Conqueror in this race-battle be formed in him—wins blessing, not only for himself, but for those who went before him. Every good man becomes thus a saviour of his fellow-men. Or rather, Christ in him and through him carries on His work of saving the world. This explains why so much stress is laid in the Old Testament upon the doctrine of redemption through a seed, and why the doctrine of election is so prominent in the New Testament.

No more serious mistake in theology can be made than to suppose that God's mercy in salvation terminates upon the elect. They are chosen as a first-born company, in order that through them His mercy may reach the later-born. These elect fill up that which is behind of the sufferings

of Christ, and are even now with Him being baptized for the dead. That is, what they endure and suffer in their present conflict with sin and the world, inures to the benefit of the dead and helps to achieve their deliverance. Each victor in this world-long conflict carries with him a train of captives, who are through him set free. The elect are, therefore, even now kings and priests unto God.

PRIESTLY WORK OF THE SAINTS CARRIED INTO ETERNITY.

We are not to suppose, however, that this priestly work of the saints is all done this side of the grave. The saints are the only class of men who rise beyond death immediately into the energies and prerogatives of that divine manhood of which Jesus is the head. Notwithstanding that some of them may still be held in that state which the New Testament defines as sleep, it is certain that such of them as, like Paul, have fought the good fight and finished their course, already live and reign with Christ. And these, under Him, carry on now the work of salvation. We, who are still warring in the flesh, are surrounded and helped in unknown and wondrous ways by these ministers of God. This is their blessed occupation.

From this point of view Heaven and hell are seen to be much nearer to us than we have imagined. The denizens of the unseen world become co-partners with those of us who are still fighting

the battle of life on the arena of this present world. The processes of human life going on around us are seen to be charged with the interests and destiny, not only of the living, but of the dead who have gone before us. These processes become the methods by which God is working out the issues, both of retribution and salvation, visiting the iniquities of the fathers upon the children, and awarding to every one of us according to our works.

THE VERSION OF THE GOSPEL THAT WILL WIN.

It only remains to say that we have here a version of the gospel for which the heathen world is waiting, and without which is it not clear that the heathen will not be won to the obedience of the faith which is in Jesus Christ? What they need is a revelation of the Word of God, which shall explain to them the enigma of this present human life in such a way as shall preserve that identity of interest between the living and the dead which God has put into the constitution of the race, and which shall disclose to them that hope for the dead which is of the very essence of the gospel of Christ, and which has been long hidden from the eyes even of the Church.*

* Many persons have been revising their personal creeds, not only in this country, but in all countries. People, without communicating much with one another, have become aware of this, and they are also aware

that the personal belief of a very large number of people is larger, broader, higher and deeper than the long-accepted formularies of the Church.

When is this growth going to stop? Not till we all come in the unity of faith to the measure of the stature of the fullness of Christ. There is not an iron-bound creed in the world that will stand the slow, even, all-around, tremendous pressure of live thought. *It is the thought and the work of foreign missions swelling within the heart of the Church that are splitting it asunder.* Somehow, our creeds must be adapted to the universal offer of salvation.

Certain opinions have been for a long time fermenting in the heart of the Church, looking to wider and grander things than the creeds contemplate. Opinions are like powerful explosive gases, harmless if you give them opportunity to expand; dangerous if you confine them. Give them plenty of manholes and leave them open and there is no danger. We have not had a sufficient number of manholes in our creed, or if we have, some one has closed them, and we are liable to be blown to pieces.

But, instead of being alarmed at this state of things, we should rejoice. It is but the progress toward a higher, sweeter, purer faith. The man of to-day does not think and feel as the man of the sixteenth century. John Calvin, in his most martinet moments, never dreamed that he was able to give the limits to all religious thought to the end of the world, and that no man was ever to think outside of his statements. We have come to a sprouting time. The tree of the Church is swelling in all its buds and breaking into flowers of beauty, but the trunk is the same, only stronger and larger. Nothing that is true is going to be hurt in all this investigation. The Church has gone through such times again and again, until the heresy of one age has become the orthodoxy of the next.—*Rev. S. B. Rossiter, D. D., in New York Tribune.*

No gospel will ever win the heathen at large which fixes an impassable gulf of despair between them and their ancestral dead, whose lives they look upon as continued in themselves. While a gospel which would call them into fellowship with Christ's sufferings and death, not only as a way of salvation for themselves, but as a baptism for their kindred dead, would at once light up for them the dark problem of the world with a great light out of Heaven, and bring to them that "hope toward God that there shall be a resurrection of the dead, both of the just and of the unjust" (Acts 24:15), for which they have long been waiting in weariness and gloom.

THE TYPE OF ESCHATOLOGY TO CONVERT THE WORLD WITH.

The present need of the Church is such an Eschatology to offer to the heathen, Scriptural, rational and scientific, commending itself to every man's conscience in the sight of God. Our work has been an endeavor to supply this need. And the eyes of men are now opening to this great principle, that here and now in the depths of our existing humanity there are going on God's great processes of redemption, of reward and retribution, of sanctification, of resurrection, and that the goal toward which God is working is not the peopling of some distant region of the skies with the human race transformed into angels, but to people *this earth* with a

redeemed humanity, purified from sin and disease, emancipated from death, and transformed into His image. Let all this be realized and the relation of the Church to this divine plan be perceived, then will our duty to our human brethren under it loom up before us in a new and commanding light.

A VIEW OF MAN'S COMPLEX NATURE.

THE PHILOSOPHY of human nature and its relation to the divine nature which we have been considering, are based on the fact that there is an element in man which is individual and immortal, and an element of outward personality which is transient and perishable. We apply the term individual to the former, because the word defines that which is not divisible, and which is, therefore, permanent and essential. The word "person" is usually so applied, but the etymology of the word fixes it rather as definitive of the human existence through which the essential man finds outward expression. That which is (*esse*) is eternal; that which exists (*existere*) is changeable and destructible. We may say of a man, "He is no longer the same person." We could never say of him, "He is not the same individual."

It is this distinction that lies at the basis of the Scriptural teaching concerning the old man and the new man, the natural man and the spiritual man. We find early recognition of this principle in the twofold names borne by men who were eminent in

the history of God's dealings with the race. Abram was the Chaldean name of the patriarch who, at the command of God, removed to Canaan. But, as his spiritual nature developed, his name was changed to Abraham, the father of a multitude. The natural man Jacob, the supplanter, became Israel, a prince of God. The ambitious, impulsive, and fickle Simon became Peter, the rock. Saul of Tarsus, the persecutor, became Paul, the servant of Christ and apostle to the Gentiles.

These are instances in which the double character in these men was marked by a double name. When Peter was about to fall and deny his Master, the Lord in warning him addresses him by his old name, belonging to his natural, carnal self, "Simon, Simon, Satan hath desired to have thee that he might sift thee as wheat."

We find two names applied even to our blessed Lord. His human name was Jesus. The name appropriate to Him in His divine nature is Christ: He is the only one of all the sons of men whose outward personality was a perfect expression of His divine being. Hence His human personality was glorified as a perfect temple for the indwelling of God. And thus it became fixed as the law of humanity, that it can become the permanent dwelling-place of God only as it is built up into a personality suited to His abode.

The old man must be given over to death in order that the new man may be raised up in power. The old treacherous Simon must give place to the

intrepid Peter, counting it all joy that he could suffer for the name of Christ. The blaspheming Saul must cast off his old manhood, with all its cruel bigotry and pride, and become the holy and fervid Paul, consumed with zeal in his Master's service.

SPIRITUAL TRANSFORMATION BY NATURAL LAW.

Now this great change was virtually the surrender to crucifixion and death of the sinful personality into which these men had in their past lives developed, in order that the spiritual nature in them, which had been kept back and thwarted, might, through the quickening power of the Spirit of Christ, assert itself, renewing them in the spirit of their mind and transforming them into the Christ likeness.

This change is frequently spoken of as a birth or a begetting. But nothing can be begotten or born unless there be a germ receptive of the new life or nature imparted. There must, therefore, be a germinal divine nature in every man made in God's image. And it is in this that his true and permanent individuality resides. This is the only element in his being that is essential and immortal. And it is only as this divine germ appropriates and assimilates to itself the properties and traits in man's being, which we call personal and which make up his external form and character, that his personality becomes abiding. Hence, the only

basis for personal continued existence is character. The individual being of every man, even the wicked, is preserved. But the objective personality, the exterior fabric of the man's life, must perish, so far as it is the wood, hay and stubble of a life, out of fellowship with God.

This is so far a destruction of the man himself that such men are constantly spoken of in Scripture as destroyed. No threat of punishment is half so frequent as this, "All the wicked shall He destroy," "Whose end is destruction," etc. This must be either extinction, or it is the destruction of the character of manhood in which the dormant spiritual life of these men is quenched, which, in the case of thoroughly bad men, must be a destruction of them as known to themselves. Such men "lose themselves;" they "lose their souls," for soul pertains to this fabric of personality which may perish and be cast away. It is only spirit that is immortal.* A man's "soul" becomes immortal only as it becomes transfused and pervaded by the Spirit of God.

In the right understanding of this distinction between the elements of man's complex being there is to be found the reconciliation between the two sides

* But souls that of His own good life partake,
He loves as His own self; dear as His eye
They are to Him; He'll never them forsake.
When they shall die, then God Himself shall die.
They live, they live in blest eternity!—*Henry More.*

of Scripture teaching concerning man. These represent him as dead in Adam, but as made alive in Christ ; as made in God's image, and as a child of the devil ; as cast into hell, and as ransomed from death and hell. And they are all consistent with the fact that there is a germinal divine nature in man, which must finally reach the goal of complete expression in a human personality that shall be the perfect image of God, while all imperfect expressions of that image must perish from the way.

THE FLESH VS. THE SPIRIT.

The distinctive blessing offered now in the gospel is that through the grace and power of Christ men may so come into fellowship with Him in His sufferings and death, as to experience here and now the power of His resurrection, and so, upon the dissolution of the earthly house, to enter upon the Heavenly. But the majority of men are not "saints." They die out of Christ and in need of further earthly discipline before they can enter into the life eternal.

The only place for such discipline that we know anything about is here on the earth, and the uniform mode appointed by God for conducting it is judgment in the flesh, the flesh being that mode of human existence which furnishes the requisite conditions for this trial.

Every saint and martyr who has entered into life won his crown on this arena. We know of no

other field upon which it can be won. Hence we say we know of no ground for further hope in the case of the myriads of mankind, many of them living and dying far down the scale of existence, except that afforded by this hope of further trial in the flesh. This is the natural basis of the doctrine of re-incarnation, or the revealed fact of resurrection.

Scripture speaks of but two kinds of men—the earthy and the Heavenly. It hints, indeed, that there are disembodied spirits, called “unclean spirits,” or “uncleansed,” as the Greek word implies. And it is altogether likely that these spirits once animated men. One of their chief characteristics is a desire to again possess themselves of the bodies of men. But a disembodied ghost is not a man, and it could never have the trials and experiences of manhood. Hence, as St. Peter tells us, the gospel was preached to spirits of the dead in prison, “that they might be judged according to men in the flesh, but live according to God in the spirit” (I. Pet. 4:6). Their hope of future life, “according to God in the spirit,” rests upon such further judgment. This requires their re-investment with manhood in the flesh. This is re-incarnation, virtually resurrection.

LIFE TRANSMITTED ONLY THROUGH A SEED.

With this accords the whole drift of Scripture teaching about redemption through a seed. The

life of all living things is treasured up for transmission and preservation in a seed. Admit that this law prevails also in the case of man, and that herein lies the basis for his hope of a future life, and the way is at once prepared for a complete reconciliation between science and religion.

We may not see, indeed, how personal consciousness can be preserved in this way. But we fail to see any Scripture warrant for an uninterrupted personal consciousness except in the case of the godly. Even some of this class are said to "sleep" in death until Christ comes to raise them out of sleep. But the wicked are always spoken of as "perished," as "destroyed," their memory and sense gone (Psa. 6:5, 115:17; Phil. 3:19). "The dead praise not the Lord, neither any that go down into silence." These statements, to our mind, are consistent with the view that the *spirits* of the dead are indestructible, but that the continuity and self-consciousness of their existence as men have been interrupted.

As men they are "lost" and "outcast." But their constant endeavor is to recover standing in embodied life as men. Hence, their apparent effort to enter into men, as in the case of the man spoken of in Luke 11:24-26, into whom seven spirits more wicked entered, "and the last state of that man was worse than the first."

The full meaning of the term "flesh" may not be attainable until we perceive that it is not only the abode of a dominant human soul, but the har-

bor in which the homeless spirits of the imperfect dead seek shelter and recovery. Why is it that every one of us is so hampered and burdened in our efforts to live a pure and righteous life? May it not be in part because these evil spirits of the past are ever seeking to possess themselves of our bodies and souls? They interrupt our good thoughts, weaken our resolves, arouse evil tempers and passions, infect our bodies with disease, and throw the whole organism out of balance, in their effort to use it as a ladder by which they may climb up out of their darkness into the light of life.

ROOM FOR THE PRAYER—ANGELS AND MINISTERS OF GRACE DEFEND US.

Here lies the chief stress of our manifold temptations, our faltering struggles, our sad failures in the Christian life. But this is just the trial whereunto we are appointed. The whole creation is so constituted that each advancing form of creaturehood must carry such a burden from the past. And when we lift ourselves up—rather when we are uplifted by the grace of Christ—we help forward those that are behind us. Here lies the secret of the triumph of the race through a conquering seed. As our Head and Lord in His signal triumph broke down the gates of Hades and set free a "multitude of captives," so each son of God to whom He gives power to conquer, enters into fellowship with His "baptism for the dead," and shares in the fruits of His victory.

His liberating work, it is true, reached primarily only the spirits of the righteous who had been waiting for the promised Deliverer. Only such holy souls were in affinity with His. But in us He is reaching down to still lower depths of those who have been sitting in darkness and the shadow of death. And it is ours to fight the good fight of faith, not only that we may lay hold on eternal life for ourselves, but that we may "heal the sick and raise the dead" of this mass of humanity submerged in death, some portion of which cleaves to every one of us.

Our helpers in this struggle are our victorious brethren and kindred who have gone before us. One chain of life binds the whole race together, living and dead. But until the members of this great organism of humanity are prepared to rise into the rank of the Heavenly, of whom Christ is the first fruits, they must make their advance along the scale of earthly manhood. They must pass successfully through the ordeal of judgment in the flesh before "they can live unto God in the spirit."

MYSTERY INVOLVED IN THE CONSTITUTION OF MAN.

We hardly begin to understand the mysteries concealed in the heights and depths of this last and highest of God's creations—the human race. To us the thought seems incredible and repulsive that the

living generations of mankind should be a receptacle for the vanished lives of the race, and yet the hope of a future life for the masses of the dead who have died in sin would seem to reside in that fact. Such is the inference from all that we can learn of this matter from either science or Scripture. The life of the living in perfecting itself reproduces and restores the dead. The Son of Man, who has life in Himself, and who imparts it in ever widening circles to other sons of men, shall thus bring back all who are in their tombs, some to the resurrection of life, and others to a resurrection of judgment, which, as we have seen, is restoration to that form of existence in which they can be judged in the flesh.

No other view than this is consistent with that conception of redemption which is fundamental in the Old Testament, and which must therefore underlie the New Testament. There, in the Old Testament, it is always through a preserved and perfected seed that all the families of the earth were to be reached and blessed. The pious Hebrew, in contemplating the work of death upon the successive generations of his people and the failure of God's promised salvation, always took refuge in this thought: "The children of Thy servants shall continue, and their seed shall be established before Thee" (Psa. 102:18-28). He knew that somehow he should be hereafter blessed in the blessing of his children. His seed would treasure up and restore what he had lost. This

was his hope for Israel and for the world, a hope to which the prophets often gave expression, as in Isaiah 51:4-8:

“Attend unto me, oh ! my people; and give ear unto me, oh ! my nation: for a law shall go forth from me, and I will make my judgment to rest for a light of the peoples. My righteousness is near, my salvation is gone forth, and mine arm shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall wax away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in a like manner (or, in margin, like gnats); but my salvation shall be forever, and my righteousness shall not be abolished. . . . For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation unto all generations.”

This is God's comfort for both the elect and for the nations, that while all flesh withers as the grass, His unchanging purpose of salvation spans the ages and reaches to all generations. And, therefore, it must be through the succession of generations that this purpose is wrought out, and this word of our God is made good forever.

SUMMARY OF DOCTRINE.

To summarize what has been offered in support of the view that the resurrection of the unjust may

be a return to the bondage and discipline of another period of life upon earth, and that the way of this return is that of re-birth or resurrection, let it be noted:

1. This view adapts itself easily to the Scripture teaching that there are two grades of manhood—the earthy and the Heavenly—and to the fact that the Old Testament always connects its hope for the future of mankind with the survival of a seed and the succession of generations. (See Isaiah 51:4-8.)

2. It agrees with the uniform teaching of science concerning the conservation and progress of life.

3. It provides a natural and reasonable solution of the problem of the destiny of the immense masses of low-grade men who have lived and died on this planet from the earliest times.

4. As to how far this theory applies to the higher grades of humanity in whom the spiritual nature has been awakened into activity, there is need to carefully discriminate. The necessity for such return to earthly discipline cannot exist in the case of those to whom the life of Christ has been imparted, and whose word is, "Because I live, ye shall live also."

5. But below this class, who "have received power to become the sons of God," there may be a large class in whom the latent power of this divine humanity has been aroused, and in whom there have begun to appear the fruits of righteous conduct and a loving spirit, without a conscious

union with Christ, the only source of such goodness. This would cover the case of devout heathen and of upright men in every nation. For these there may be provision for further discipline and advancement in the life of the spirit, without a re-incarnation or resurrection. It is only those who have not risen above the grade of "natural" men, and who are of the earth earthy, who must needs be retained for a time within this sphere of bondage to corruption.

6. So far as Scripture or reason gives light, we know of no way by which the human being may grow into the stature of perfect divine manhood, except as made perfect through the sufferings and conflicts incident to life in the flesh. Even the Captain of our salvation was made perfect through sufferings (Heb. 2:10). And the "resurrection of the unjust," out of death is a "resurrection unto judgment" that is of renewed subjection to the bondage and discipline of an earthly life.

7. Our final inquiry is this: Is there in every human being an *essential* man, divine and imperishable, and an *existent* man, earthly and mortal? If there be, then, salvation becomes the rescue of the essential man from all that obstructs his path to perfect manhood; and retribution is the handing over of the existent man to the discipline of death, as the appointed way of transforming the real man into a perfect expression of the divine.

DISTINCTION BETWEEN THE IMMORTAL SPIRIT OF LIFE AND THE CONSCIOUS BEING IT ANIMATES.

In our human thinking a clear distinction is to be made between that spirit of life from God which lives in man, and which is immortal, and a man's continued possession of it in separate personality as an eternal temple for God's in-dwelling. His spirit may return to God who gave it. It can never die, but the being it animated may be left to vanish away. The *man*, as to body and soul, may be thus destroyed, albeit the divine spirit of life within him be indestructible.

Somewhere in this line lies the meeting-ground between the current theory of the native immortality of man, and the evident teaching of Scripture that only those who receive Christ possess eternal life. With the modification thus suggested, we are at one with that growing class of thinkers which embraces many of the most thoughtful theologians in this country and in Europe, that no such contention as a realm of lost souls sustained in endless life of suffering, is conceivable.

ULTIMATE END OF RESURRECTION.

✓ We have differed from this school, however, concerning the nature and purpose of the promised resurrection of the unjust. We believe that this provision of resurrection secures that no man shall suffer the final penalty of extinction, until after re-

covery to a new stage of being; and that this recovery is for the gracious purpose of bringing to the knowledge of the truth, in order that they may be saved, the multitudes who have never in this life been put to a full moral testing under the gospel of Christ.

CONCERNING THE GOSPEL TO THE DEAD.

Such a testing by the gospel before death or after death, would seem in reason to belong to every human being, to the dead as well as to the living. "He gave Himself a ransom for all, to be testified in due time" (I. Tim. 2:6).

There are two distinct intimations in the First Epistle of Peter that our Lord Himself proclaimed the good tidings to the dead; after that "He was put to death in the flesh, but quickened in the spirit" (I. Pet. 3:18). Such is the common historical interpretation of these two passages (3:19, 4:6): "By which He went and preached unto the spirits in prison." "For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

His "quickenings by the Spirit" was His resurrection (compare Ephes. 2:5, Rom. 8:11, and parallel passages). The gospel which he preached (the Greek word is heralded) to these spirits of the dead was the fact of His resurrection, conveying to them the hope of a resurrection. There was no

new probation involved in this proclamation : there was only the pledge that these lost spirits would be restored to another earthly life. This would bring with it its own discipline and probation. For embodiment in earthly existence necessarily would bring them under new conditions of trial and judgment.

From this point of view the words of the Apostle in the second passage are easily understood. This is the very fact they assert, that the good tidings of Christ's resurrection were preached to the dead for this purpose, "that they might be *judged according to men in the flesh.*" What this phrase means is easily deducible, not only from the words themselves, which mean precisely this—that these dead were to be subjected to another process of judgment under the conditions of earthy manhood,—but it is plain, also, from the drift of thought through the whole context. Both of these chapters in Peter are occupied with this subject of trial and judgment in the flesh. A man must suffer in the flesh in order to cease from sin. The supreme example of Christ is appealed to as the one instance of complete victory in this trial. He "suffered for us in the flesh," being reproached and reviling not again, faithful even unto death.

The Apostle is throughout urging his fellow Christians to the same fidelity. Judgment under the conditions of fleshly manhood, to which Christ voluntarily subjected Himself for our salvation, is the thought governing all this part of the epistle.

And Christ's victory under this trial had made Him the source of blessing and recovery, even to "spirits in prison." They were to have the opportunity of "living unto God in the spirit," through resurrection to another life on earth, in which they would pass through another process of judgment which might issue in final victory.

THE RESURRECTION OF JUDGMENT TANTAMOUNT TO RE-INCARNATION.

If this natural interpretation of this passage be admitted, we have at once a firm foothold in Scripture for the doctrine of re-incarnation as the method of the resurrection of the unjust. The just man does not, of course, need to come back to life under such conditions of bondage and suffering, but, like Christ, rises at once above them into that region of triumphant and immortal manhood unto which He was raised. But the unjust man must undergo another process of "judgment in the flesh" before he can live unto God in the spirit.

We have found that the unjust can be restored to life only on the earthly plane, which is necessarily that of restraint and judgment, and that, therefore, they are probably restored by re-birth to another life on the earth. Such a view cuts the ground from under all the ordinary objections to an extension of probation, and fixes the place for gospel preaching to both quick and dead here in this sphere of earth and time.

But whether or not mistaken as to the when and how of this resurrection, the fact that it is redemptive in its design, and gracious in its opportunity, is the morning-star that lights up the darkness of this whole subject. "Judgment in the flesh" is God's uniform way of training and perfecting human souls. The spiritual nature in man must wrestle with and subdue the carnal, before the divine-human nature is perfectly formed and personalized in a son of man who is also a son of God. Man must suffer in the flesh in order to cease from sin.

THE TRUE PHILOSOPHY OF RESURRECTION.

This principle requires the re-embodiment, under earthly conditions, of "spirits in prison," who are held in bondage because not yet fit for emancipation into life. Their resurrection must, therefore, be a resurrection "of judgment," and under the yoke of the creature which is a "bondage to corruption." Thus they are "judged according to men in the flesh—that is, as men in the flesh are always judged,—in order that, through correction and discipline, they may rise above these conditions to life in the spirit—the resurrection of life.

These are apparently legitimate conclusions from Scripture and reason as to the mysteries of life, death, resurrection, judgment, immortality, the government of God, the nature and destiny of man, the second death, the issue of the eternal ages,

when God shall be all in all. But speculate, analyze, scrutinize, generalize as we may—explore the vast, pierce the minute, measure the heights, fathom the depths,—who, after all, can satisfactorily solve the secret of life and of the universe and of the ways of God with man? Who can fully explain the why, the how, the when of the creation of God and the destiny of man? Can'st thou by searching find out God? Can'st thou find out the Almighty to perfection? High as Heaven, what can'st thou do? Deeper than hell, what can'st thou know? O the depths, both of the wisdom and the knowledge of God! How unsearchable His judgments, and His ways past finding out!

Let us, then, devoutly close this chapter of questionings with a part of the sublime apostrophe to the Infinite Creator by the Russian poet, DERZHAVIN.

O THOU Eternal One! Whose presence bright
All space doth occupy, all motions guide;
Unchanged through time's all devastating flight;
Thou only God! There is no God beside!
Being above all beings! Mighty One!

Whom none can comprehend and none explore:
Who fill'st existence with THYSELF alone,
Embracing all, supporting, ruling o'er—
Being whom we call God—and know no more!

IN ITS sublime research, Philosophy

May measure out the ocean-deep—may count
The sands or the sun's rays—but, God! for Thee
There is no weight or measure—none can mount

Up to Thy mysteries. Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark,
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

THOU from primeval nothingness did'st call
First chaos, then existence. Lord ! on Thee
Eternity had its foundation :—all
Sprang forth from Thee !—Of light, joy, harmony,
Sole origin ! All life, all beauty Thine.
Thy Word created all and doth create,
Thy splendor fills all space with rays divine.
Thou art, and wert, and shalt be Glorious ! Great !
Light-giving, life-sustaining Potentate.

THY chains the unmeasured universe surround :
Upheld by Thee, by Thee inspired with breath !
Thou the beginning with the end hast bound,
And beautifully mingled life and death !
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee !
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of Heaven's bright army glitters in Thy praise.

A MILLION torches lighted by Thy hand
Wander unwearied through the blue abyss ;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them ? Piles of crystal light ?

A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns lighting systems with their joyous beams?
But Thou to these art as the noon to night!

Yes! As a drop of water in the sea,
All this magnificence in Thee is lost:
What are ten thousand worlds compared to Thee?
And what am I then? Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance, weighed
Against Thy greatness—a cypher brought
Against infinity! O, what am I then? Nought.

Nought! Yet the effluence of Thy light divine,
Pervading worlds, hath reached my bosom too:
Yes! In my spirit doth Thy Spirit shine,
As shines the sunbeam in a drop of dew.
Nought! Yet I live, and on hope's pinion fly
Eager toward Thy presence; for in Thee
I live and breathe and dwell; aspiring high,
Even to the throne of Thy divinity.
I am, O God! and surely THOU must be!

PART THE THIRD.

ECLECTIC ESCHATOLOGY OF THE CHURCH
OF THE FUTURE.

Lo ! IN THE CLOUDS of Heaven appears
God's well-beloved Son :
He brings a train of brighter years,
His kingdom is begun !
He comes a guilty world to bless with mercy, truth
and righteousness.

OH, FATHER ! haste the promised hour
When, at His feet, shall lie
All rule, authority, and power,
Beneath the ample sky :
When He shall reign from pole to pole, the Lord of
every human soul !

William Cullen Bryant.

THE WRONG that pains my soul below
I dare not throne above :
I know not of His hate,—I know
His goodness and His love.
I dimly guess, from blessings known,
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments, too, are right.
I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.
And so beside the silent sea
I wait the muffled oar :
No harm from Him can come to me
On ocean or on shore.

John G. Whittier.

PART THE THIRD.

ECLECTIC ESCHATOLOGY OF THE CHURCH OF THE FUTURE.

SECTION FIRST.

IN DRAWING the line between the two forms of manhood defined in Scripture as “the earthy” and “the Heavenly,” it is important to include within the limits of the earthy all that belongs to it. The term “soul” as distinct from spirit, pertains to embodiment, yet it implies or expresses a finer and more subtle vesture of the spirit than the material body. It belongs to the existent or outward man rather than to the essential man, which is spirit. Our Lord Himself represents the soul as perishable, and warns men against the danger of losing it (Matt. 10:28). But he also represents the soul as surviving the death of the body, in the parable of the rich man and Lazarus.

He assumes that the notion or idea of immortality lies back in the consciousness of mankind as a fundamental conception to be taken for granted,

not to be argued. It is like the solid earth that lies below all the covering of plant and animal life on the surface. It can therefore neither be displaced nor expressed by any logical process.

Strauss said in his bleak agnosticism: "Belief in immortality is the great black incubus that has forever been hanging over men, and which they must struggle to emancipate themselves from." But it is not immortal existence or mere duration that concerns us, it is the quality of that existence; not that we *shall be*, but what we shall be after death.

CHRIST THE TRUE TEACHER AS WELL AS EX- EMPLAR OF RESURRECTION.

Instantly under the teaching of Christ the point of view is shifted from the material realm to the spiritual, from the present to the future, from the human to the divine. It is as though we saw this life of ours from the other side. He unbinds our feet, and taking our hand leads us up out of the narrow fleshly conception of immortality to view it from His standpoint, to realize *eternal life*, not everlasting duration. *I am the resurrection and the life. Because I live ye shall live also.*

To live by Christ, as Christ lived by the Father, that is enough both for this world and for that which is to come. Death is not a finality, but a step in a process toward a new condition. It is not a stoppage of life, but a transition that looks

toward more life. It is not a wall, but a door that opens into eternity. It is not a finishing up of everything here, but the closing of one stage in our development and the beginning of another—the passage from the caterpillar to the butterfly.

The truth of immortality, therefore, must be made good in our experience before it has actual significance to us. That is, one must realize it before it can become real to him. Resurrection, eternal life are in the very nature of things, not mere scientific or natural facts, but essential realizations. Christ is the resurrection, Christ is the life. To know them one must know Him.

Only make familiar this life of the flesh with the sympathies and thoughts of the life eternal, then the unseen world with its saintly dwellers will be more real to us than earth. But if some do not believe in such an immortality, is it to be wondered at, when they are so mortal and fleshly themselves?

It is by exceptional faith only that men in the fleshly state can be so lifted up into spiritual fellowship and correspondence with the invisible, as to become themselves risen with Christ.

EVIDENCE THAT CHRIST HIMSELF TARRIED AWHILE IN THE PSYCHIC REALM.

But there are not a few proofs from Scripture that after death before attaining to the spiritual state proper, man may continue to exist in a *psy-*

*chic** realm of being that is intermediate between the physical and the spiritual realm. The manner of our Lord's resurrection, which fact of resurrection furnishes the supreme proof that the soul of man lives after death, seems to indicate that it lingers for a time in the realm of psychic being before rising into the glory of the spiritual. At His first appearance to Mary Magdalene, Jesus tells her that He had not yet ascended to His Father.

The manner of His subsequent appearance during the forty days, favors the view that in a psychic body He appeared to the two disciples who at first knew him not, and afterward to the assembled company, and still later to a portion of the disciples on the shore of the lake. He appeared in a body that still retained some of the properties of earthy manhood. It bore the marks of the wounds, it could be handled, it was capable of receiving food. Peter affirmed that certain witnesses "did eat and drink with Him after He rose from the dead" (Acts 10:41). And yet He was able

* Recent metaphysicians have employed this word psychic to mark the difference between psyche, the living principle of man, and pneuma, the rational or spiritual part of his nature. This word psychic describes the human soul in its relation to sense, appetite, and the outer visible world, as distinguished from spiritual or rational faculties, which have to do with the super-sensible world.—*Webster's Dictionary*.

to appear or disappear at pleasure—to vanish from sight, or to enter a room with closed doors.

But after His ascension He was no more seen of men under these forms of psychic manhood.

Only as a glorified spiritual being was He manifested to a few eminent saints, such as Stephen and Paul and John, who in ecstasy or trance were lifted on to a mount of vision, where the spiritual eye was opened to behold Him. In those few instances we read still of a human form indeed, but of dazzling brightness and clad in shining raiment.

After His ascension the normal method of His manifestation was the spiritual. The Holy Spirit reveals Him to and in the inmost spiritual being of those who are open to receive Him: so that He now appears among men in the hearts and lives of those in whom His image is being formed. “For me to live,” says Paul, “is Christ.” And before, He had said to Saul of Tarsus, “Why persecutest thou *Me*?”

It is in evidence, therefore, that there was a transition stage of being through which our Lord Himself passed in progress to His exalted seat at the right hand of power, and from glory to glory. He would be in all things made like unto His brethren.

This psychic realm of being, there is reason to believe, is the one into which all human souls pass at death. It is the Hades of Scripture, a region intermediate between the earthy and natural human life, and the spiritual and Heavenly. As covering all that intermediate region, it reaches,

on the one hand, down to the depths of Gehenna, where souls may suffer the second death, and upward to Paradise and to the gates of that Holy City in which is the throne of God and of the Lamb, and where they "see His face" and "inherit all things."

Certain things are eminently true of this psychic realm. In the first place, it is the realm of judgment. The judgment-scene in the twentieth chapter of Revelation depicts this ordeal. It has been commonly assumed that these verses describe a universal judgment after a general resurrection. But it is not universal, nor can it be proven that it follows resurrection, or, at all events, a *completed* resurrection. The first verses of the chapter expressly exclude from this judgment a certain class of martyrs and overcomers. But it proceeds to include the mass of *the dead*.

They have not yet attained to a proper resurrection—the text does not so state,—but it describes them simply as the dead who had been held captive in the realms of death and Hades. And there is nothing in the vision inconsistent with the view that it depicts a judgment now going on. Those who hold that none of the martyr-saints nor of the apostles are yet risen, may of course hold consistently that this whole scene belongs to the future. But we believe, as did all the early Christians, that a class of victors are already glorified with their Lord.

It requires a most unnatural distortion of what St. Paul wrote in II. Cor. 5, and elsewhere, to

maintain that he did not expect to pass directly into the presence of the Lord. And, therefore, we believe that in this vision St. John saw things shortly to come to pass, yea, already begun, and that the Sitter on the great white throne is continually judging *the dead* "according to their works." Some souls, when the books of their previous lives are opened, are found "written in the book of life." They are those who "have done good," and are worthy of "the resurrection of life." Others must go down into "the lake of fire, which is the second death."

Fire destroys, dissolves for new combinations, and purifies. The whole realm of death and hell must be cast into it. But to assume that these souls are cast into the fire for eternal torment, is to put not only a false construction upon the nature and the function of the destroying agent—it is to deny the nature of the being of the soul.

Only spirit is immortal. Soul pertains to the mortal being of man. The soul becomes indestructible only as it is penetrated and transformed by the Spirit of God. This is its resurrection of life. But a soul, which is in reality the psychic vesture of spirit, may be "destroyed," "lost," "perish." This is the second death.

This vision, then, as is common in Scripture, presents at one pictorial view the process and results of what is in reality an age-long judgment. And the destruction of the souls of the dead in the lake of fire is a process similar to that destruction

of the body which is going on around us in the sphere of sense and time. Jesus frequently spoke to men of the danger of the whole body's being cast into hell, where the fire is not quenched.

This fire was the expressive sign of that destruction which is visited upon the bodies of men for sin, whose wages is death. He also warned them against a possible destruction of the soul in the same Gehenna of fire. The destruction of the soul necessarily completes the destruction of man as an earthly being. For soul forms a part of his present embodiment, and it can be "saved," only as men learn to give up in exchange for it those earthly pleasures and ambitions which are so dear to the carnal or natural man.

All this harmonizes with what has been previously said concerning the continuity of personality as dependent upon character. Personality resides in soul rather than in the material body. But it also, with the exterior body, pertains to expression; it is part of the existent rather than of the essential man. And it becomes permanent and immortal only as it yields itself to become a true expression of the divine man.

But does the destruction of the psychical man in the lake of fire make an end of man? Here we must reply as before: It puts an end to his *existence*, but not to the *essence* of his being, that is, the spiritual nature derived from God, and because of which man is made in His image. The unworthy expression of that image is destroyed in

the consuming fire; the image itself, the true spiritual being of man, cannot die, but must still pursue its path toward perfect expression. Here, again, comes in the doctrine of re-incarnation, or the resurrection to another earthly life for the ends of further progress and discipline.

But an innumerable multitude pass out of this state of psychic being into the state of spiritual manhood, without this loss of the soul in the consuming fire, and without this necessity of another start upon the path to true manhood—that is, without the necessity of re-incarnation. What determines this issue is, of course, the soul's relation to Christ, the Saviour of men and the Judge of both living and dead.

We have said that the psychic region fills up the space between earth and Heaven, but that, as differing from the realm of spirit, it is the region of expression and embodiment. On its lower side it touches earth. The soul, or *psyche*, gives form to the earthly man. Such souls, therefore, as pass out of this body still earthly in their affections and pursuits, are still held within the earthly sphere.

It is from this class that came the manifestations of demoniacal possession and of bodily disorder which were so marked in the days of Jesus and the apostles, and which still abound, although in ways, perhaps, less obvious than then. So far as there is any reality in modern spiritualistic phenomena, those phenomena come from this lower region of the psychic realm.

And here lies their danger. It is possibly from this region that the *reliquæ* of defunct souls, after dissolution, are gathered up for another incarnation.

This involves a break in their self-consciousness and in the thread of their existence. As outcast ones they are lost, and must begin to find their way back from the outer darkness into the light of life.

This closeness of relation between the earthy and the psychic spheres of man's being, explains also how it is that these souls, remanded back to earthly conditions, must take the germs of their former evils with them. But through further conflict with these ingrained evils, they may find the way to overcome them. There is both a purpose of judgment and of mercy in this law, which requires them to reap what they have sown, but which gives them also the potency and hope of a better harvest from the seed sown in tears.

The law, too, of solidarity of race comes in to help on to a beneficent result. For the principle of re-incarnation involves something more than the re-embodiment of separate single souls which have been lost. The law of heredity favors the view that re-incarnation or resurrection may gather up such souls as were linked together by ties of kinship or affinity, grouping them together under the headship of a dominant soul, in order to repair their waste, and prepare them to reach a higher level in the scale of manhood. For, as we have stated in other connections, those who reach the higher levels in this battle of life, must become the

ministers of succor and strength to those who are struggling on the lower.

When we draw the line, therefore, between earthy and Heavenly men, as being the only two classes of which Scripture speaks, we are not to forget that the lines from both these regions overlap and meet in the psychic realm which lies between and unites them both. So that it is in one sense true that there are earthly men who have crossed the line into the unseen world, and who remain earthly there, and are judged there as such.

But we are not ready to infer from this that no law of re-incarnation for such is required, or is possible. Because, after the judgment and destruction of such persons in the realm of the dead, as depicted in Rev. 20, we would be driven to regard them as forever extinct, unless there be this provision for their recovery through the only process of resurrection that seems possible in their case—a re-embodiment under earthly conditions, that shall start them again on the experimental path toward the ideal manhood, in the image of which they were created, and which, to their great suffering and loss, they failed to realize.

Nothing short of such a provision as this can either fulfill the divine purpose in the creation of man, or make good the divine promises to seek and to save the lost through the agency of an elect seed of blessing, and to confirm, through a generation to come, the promises which the generations that have gone failed to obtain.

PART THIRD :

SECTION SECOND.

IMPORTANCE TO THE CHURCH OF A NEW AGGRES- SIVE LINE AND BASIS OF EVANGELIZING EFFORT.

IF THE CHURCH of Christ is to conserve the precious deposit of the Christian faith with which it is entrusted, and to become the instrument of largely extending its power among men, it seems plain that she must readjust herself to the work in hand. What are the facts as to her present condition and influence ?

She finds herself encumbered with traditions and dogmas which have come down with a halo of sanctity from the past, but which seem ill-adapted to meet the issues of the present, and against which the intelligence of mankind increasingly rebels. We do not now refer to the opposition of that "wisdom of the world" which loves not the things of God. There is an opposition which is more

honest and sincere than this, and which is shared in by many who love the Church and confess its Master as their Saviour and Lord.

FACTS CONCERNING ALLEGED DECLINE OF INTEREST IN THE CHURCH.

The philosophy, the science, the literature, and even the Biblical study of our day, have been gradually undermining that body of doctrine known as orthodoxy, which has so long powerfully swayed the minds of men. An intelligent lady, living in a university town, and with unusual opportunities for observation, recently remarked, "Not one of the intellectual men of my acquaintance, professors and others, can be properly counted as orthodox." Those who do not openly reject, silently protest.

It is well known how largely in England this class have withdrawn their interest from the Church. Nor is this result less conspicuous in our own country. A much smaller proportion of lawyers and physicians and scientists and literary men, and even of active business men, are found in our Christian congregations than was true of them a half a century ago. Many congregations in crowded cities and in the sparse and mission districts of the country, are dying of atrophy. In many places, beyond the few officials who hand around the plate, the attendance is made up almost wholly of women and children.

And yet it cannot be said that men in our day are not interested in, or profoundly exercised by, the great problems of God and of human destiny. The first chosen disciples of our Lord were men. And His religion is calculated to stir the souls of men to their deepest depths, and to call forth their highest activities. The fact is, the theologic forms in which the Christian faith has so long been urged upon men have largely lost their hold upon the thinking class. They cease to hold many of the Church's own members. Even the preachers are no longer in thorough accord with them.

As a result, in many cases there is a vacillation, a timidity, an apologetic tone, an insincerity about the preaching which the hearers do not fail to detect, and which weakens its power. The average Presbyterian preacher, for example, knows something about evolution, he reads liberal newspapers and some of the magazines and reviews; he cannot avoid looking into some of the questions raised by explorers in the fields of science and psychology and Biblical criticism; he reads his own Bible and finds that there are other aspects of the divine character, and other depths in the divine counsels concerning man and the world's future, than are comprised in his Confession of Faith. And yet he is obliged to pose as a representative and pledged defender of its doctrine of God and of man, of the divine dealings with him, issuing in the salvation of only the elect, and the everlasting punishment of all the rest of mankind.

EFFECT UPON THE MINISTRY OF LOSS OF CONFIDENCE IN THEOLOGIC FORMS.

It is impossible for such a minister, who thinks at all for himself, to manifest that spirit of candor and of honesty and straightforward appeal, in his addresses to the reason and conscience of his hearers, that shall powerfully move them toward God and duty. If men who speak for God are not thoroughly honest in their convictions and in their presentations of truth, their hearers will not fail to detect it. And worse than this, the spiritual power which God only can impart will be absent from their message. Men may be kindled to emotion, but it will be by strange fire not lighted from God's altar. They may be aroused to action and even loud profession, but the energy of it will burn itself down into the cold embers of a name to live after one is dead.

We say, then, that we have arrived at a period in the history of the world and of the Church, when the providence of God is clearly teaching us that there must be a change of base, if the Church is to achieve the conquest of the world for Christ. We do not mean that any of the prime facts of the Christian faith, such as are set forth in the earliest and simplest creeds, can be surrendered. We must still hold to the rock on which the Church is built—the confession that Jesus is the Christ, the Son of the living God—to the fact that He died for

our sins according to the Scriptures, and rose again the third day according to the Scriptures.

HOW TO CORRECT THE AGE-LONG ERRORS THAT HAVE CREPT INTO THEOLOGY.

But we must be willing to let the light of reason and of conscience, of history and of science, of reverent criticism, into the whole fabric of doctrine and of ceremony which through the ages men have built up on the foundation of these facts. The man is blind who does not see that God is now shaking all things wrought into the outward structure of His kingdom, for the removal of all that has been wrought into it that is false and fictitious and secular and legendary, in order that the things which cannot be shaken may remain.

And we shall only be following the motions of His Spirit if, in the spirit of that liberty wherewith He hath made us free, we examine every yoke of dogma and of usage, to discover whether it has been imposed by Him or is of mere human origin. Many of these fetters could never have been forged, if the Church had had a more firm and constant faith in the power of His indwelling, to preserve her against error and to guide her into all truth.

The greatest want in the Church to-day is a revival in her of faith in the Holy Ghost, the Lord and Giver of life. She has cramped the intellects of men and stifled in them the voice of reason and of conscience, and substituted faith in formulas and

ceremonies for faith in the living God, because she has lost faith in His perpetual presence as her guide into all truth, and the all-sufficient corrective of the errors and strifes that human conceit and ignorance stir up within her.

THE NEEDED CORRECTIVE OF THE HOLY SPIRIT.

If she better understood the office of the divine Spirit given to be her guide, and trusted Him fully, she would allow such scholars as Professor Briggs to go on with their investigations undisturbed; and such preachers as Lyman Abbott to seek to adapt her doctrine of atonement to the changes made necessary by the advancing thought of to-day; and such preachers as Heber Newton and Dr. Bridgman to utter their protests, without rebuke, against the partial views of God, and of His relation to His creatures, by which His true character and designs have been so long concealed.

Not that we would have the Church commit herself at once to all that these men or others say; but she should believe that even these partial voices may have some message of truth for her in these days of ferment, and that the large and free atmosphere of liberty is the one best suited to the unhindered operation of the divine Spirit, whose powerful agency must in the end expose to her all that is false and establish all that is true.

We can trust Him to build us up in the true knowledge of God, and to protect us from error,

better than any restrictions of an enforced creed, or the decrees of ecclesiastical tribunals. So far as such men reveal that they are puffed up with pride of their own opinions, and that they are not studying and acting out of supreme love to the Church and to the best interests of their fellow-men, so far she may and ought to rebuke them. But if she have reason to believe that their spirit is true, she will not only wrong them, but distrust, and even sin against the Holy Ghost, if she stifle their liberty of prophesying.

THE LIBERTY OF PROPHESYING NOT TO BE FETTERED.

The first requisite, then, for the Church in our day is to give free play to the liberty which is the mark of the presence in her of the Spirit of the Lord, trusting the Spirit to confine that liberty within its proper bounds, to moderate its excesses, and to cause to emerge out of the confusion which may be incident to it that truth which shall be her eternal strength and safeguard.

We may expect, as the result of such free discussion, that there will ensue a truer doctrine of the Bible as the Word of God; by which it shall be viewed, as not designed to supersede and to stifle, but to keep alive in the Church a consciousness of the operation in her of the Holy Spirit as her perpetual inspirer and guide.

We may expect that her spiritual judgments in the present shall have a voice with those of the past in establishing her faith, and that the voice of God in His works and in the human soul shall be listened to, as well as in His Word. We may expect also such advance in all our conceptions of Christian truth as these added voices are able to contribute.

Even the doctrine of the Trinity will be so stated that its exhibition of the incomprehensible nature of God will find its answering witness in the nature of man. While the doctrines of the origin of man, of the fall, the atonement, of man's relation to his Creator, and of his destiny, will be found to be in deepest accord with all that can be gathered from other sources of the place of man in creation, and the goal toward which he is tending. Especially must the Church come on to new ground in her doctrine of retribution and redemption.

EXAGGERATIONS NOT JUSTIFIED EITHER BY REASON OR SCRIPTURE.

The original penalty of sin, which is death, she has exaggerated into an unwarranted doom to endless torment of a being who can never die. Out of the scattered and scanty sayings of our Lord on this subject—most of which were esoteric, and not one of which bears the meaning put upon them—she has built up a doctrine of the susceptibility of man to endless suffering; and of an eternal captivity

in death and hell, to which not even the promise of a resurrection of the dead contributes one ray of hope; and the gloom of which the final destruction of death and hell will but intensify and blacken into eternal darkness—a doctrine utterly unknown to the Old Testament, never referred to in a single discourse of the apostles, and increasingly repugnant to the growing spiritual sentiment of her own members.

And as a means of escape from this unspeakable doom she has devised a doctrine of God's righteousness, and of the propitiation of its wrathful demands, which make the sinner so much the subject of its "scheme of grace," as to weaken his sense of responsibility, and to deaden the consciousness of God within him as his power of recovery; so that salvation has come to be viewed as something done *for* him by proxy, and not wrought *in* him by the power of God. The idea of an imputed righteousness has supplanted that of personal righteousness as indispensable to salvation.

But these exaggerated ideas of man's doom, and these meagre ideas of his salvation, have largely become possible through an exaggerated estimate of his individuality, and the overlooking of his organic relations to his kind and race. The salvation of the individual believer has been viewed apart from its relations to that of his kindred and fellowmen. A whole mine of Old Testament teaching on this subject has been left unexplored, and it has become the office of the modern scientific study of man and of the human race to summon attention to it.

ENLARGED MEANING GIVEN TO SEED.

We are beginning now to discover a new meaning in the foundation promises that in a chosen seed all the families of the earth are to be blessed. Instead of limiting this word Seed to Christ, we find that it implies also an elect class, of which He is the Head. We begin to see that the Church is not a body called into an ark of safety merely for its own rescue, but a priestly company called to bear with Christ the sins and sorrows of the world, and to achieve its salvation. A wide realm of truth arising out of the organic relations we sustain one to another, and their bearing upon human salvation, remains yet to be opened.

Science is showing us, what Scripture has taught, that the fathers still live in their children, that their sins are visited upon them, and still more, their excellencies; that one generation takes up the battle of life where the former one laid it down, and that in the fruits of the final victory they both have heritage. Our own personal salvation is immensely dignified when we discover what interests from the past centre in it, and what blessings for those who come after us are dependent upon it.

SCIENCE A HELPER TO SCRIPTURE EXEGESIS.

We believe that the whole doctrine of Christianity will be invested with a new interest for men, when the meaning of such passages as these shall

be better understood : “Believe on the Lord Jesus Christ and thou *and thy house* shall be saved ” (Acts 16:31). “Ye are a chosen generation, a royal *priesthood* ” (I. Pet. 2:9). “Of His own will begat He us with the word of His truth, that we might be a kind of *first-fruits of His creatures* ” (Jas. 1:18). “The Church of the *first-born*, whose names are written in Heaven ” (Heb. 12:23).

We believe that these expressions suggest relations among the families and generations of mankind established by God in His plan of creation and redemption; that they illustrate His great law in nature of the survival of the fittest, and the deeper law of His word that the fittest survive as the channels of ultimate blessing to the less fit; and that, through the operation of this law, a chosen portion of mankind are all the time rising above the sensuality and sin of the race into the divine and eternal life, who thus obtain power to set free from death their captive brethren, and to aid those who are still struggling in the flesh toward the high goal which they themselves have already reached.

ATONEMENT NOT A GOVERNMENTAL DEVICE, BUT THE EXPRESSION OF INFINITE LOVE.

From this point of view the whole scheme of Christian doctrine and motive receives a different explanation. God’s operation in redemption, instead of being confined to this world and this life, covers all the ages and reaches all the generations

of mankind, past and present, living and dead. His mode of salvation, instead of being a governmental device to meet an abnormal and inconceivable exigency, is seen to be in harmony with the laws that prevail throughout His realm of life—laws which look forward to the production of a final and perfected form of life in His own image, and for whose manifestation the earnest expectation of the whole creation waiteth.

The atonement* is seen to be not a mere legal expedient to meet a great emergency, and to buy off a portion of mankind from an endless doom, but a mighty struggle of God in humanity, and a glorious uplifting of it along the scale of life to its divine goal. And our personal interest in it is seen to be commensurate with the extent to which that power of God is working in us to produce the same

*The suffering of the Lord Jesus Christ is a suffering, not for the sake of letting men off from punishment, but for the sake of purifying men. Moses was forgiven, and yet Moses was not allowed to go into the Holy Land, but saw it afar off, from the top of the mount. David, even, was forgiven, yet all the penalty prophesied by Nathan came upon him; his kingdom was rent from him, his shame was spread abroad from one end of the nation to the other, yet he was purified. No! Christ has not come into the world to take away punishment; that may be taken or left. Punishment is mercy when God uses punishment. It is the very means of purifying, and it is for purifying that the Lamb of God has come into the world.—*Lyman Abbott*.

death to sin, and the same life to righteousness, which shall fit us to reign in life with Jesus Christ our Lord.

The motive put before us to submit ourselves to this righteousness of God is not merely one of personal escape and salvation, but of identification with Christ in His administration of life and power; by which He shall bring blessing to all the families of the earth, and subdue all things to Himself, whether they be things on earth or things in Heaven. And all the kinships and relations of life become, from this point of view, invested with new interest. For they are seen to be the earthly patterns of Heavenly realities.

Kindred who have gone before us are seen to be bound up with us in the same bundle of life. Those who *have* triumphed are *our* aids and deliverers. Those who are yet under judgment and in the bonds of death, follow in our train, if so be they may share in the fruits of our victory and be led captive out of their captivity.

SOLEMNITY AND SUBLIMITY OF THE BATTLE OF LIFE.

The battle of life, fought on this arena of flesh and blood, and renewed from one generation to another, is thus seen to be sublime in the wide range of its contestants and in its far-reaching results. We wrestle not merely with flesh and blood, but with principalities and powers in the unseen world.

And as the crown of life to be won is inestimable, so are the risks and losses in this conflict great. Retribution is seen to be, not indeed the awful despair of an endless hell, but the penalties which, in the nature of things, inevitably arrest those who press forward to the goal of life along false and evil paths.

There are pitfalls of moral degradation in which one may lose all that has been gained, in which even personal self-consciousness may be sunk, so that the man becomes lost to himself and is cast away, and the work of building him up into personal manhood as an image of God has to be begun again far down the scale. This scheme does indeed provide for sinful man a Mediator, and a succoring ministry of angels and saints, but it provides for no salvation by proxy, and holds out no other hope than through the attainment of that personal righteousness without which no man can enter into life.

HARMONY BETWEEN THE LAWS OF LIFE AND THE METHODS OF GOD IN THE SEEN AND UNSEEN WORLD.

The Christian scheme of salvation, of punishments and rewards, of the nature and issues of human life, must in some such way be shown to be in harmony with all the laws of life, and all the methods of God's working in those realms of it of which we have any knowledge. Things in the

unseen realm must be like their patterns in the seen. Things present and things to come can only be two departments of the one universal kingdom.

We do not hesitate to say that if the Church in our day would—not in any iconoclastic way—but in the spirit of true growth and progress, break loose from its bondage to the past, and open its windows for the light of God to stream in from all quarters ; if it would give free play to the operation of the Spirit of God in her, who is the Spirit of liberty; if she would cease to muzzle the mouths of her prophets and teachers, so that they could interpret the lessons of God's Word and works to men, and give unhindered utterance to their highest and best thoughts about Him and His ways, with no other restraint than the supreme law of unselfish love to God and to man imposes,—there would be a marvelous change at once in the whole aspect of things.

GLORIOUS POSSIBILITIES OF THE FUTURE THROUGH THE POWER OF GOD IN THE CHURCH.

She would then have living issues with which to compel the attention of living men. Even if the world within the Church were turned upside down, the Church itself would be vastly the gainer. And her supreme necessity would be met in new and surprising manifestations of the power of God within her. The very principle of her being is that she is a repository of the power of God. That

power is almighty. What can it not accomplish ? It is written that it shall yet transform sons of men into sons of God, and make over this old earth—the habitation of cruelty and sin—into the abode of righteousness, in which God shall make His tabernacle with men forever.

GOD'S LIGHT AND LOVE LIKE THE LATENT LIGHT
AND HEAT IN OIL.

We have been looking for this power as a down-burst out of the firmament above us. What if it be a power latent within us, and only delaying its manifestation until we shall become vessels meet for its use ! God's light and love are like the light and heat lying latent or unrevealed in the oil before it is burned. Nobody can *see* the light or *feel* the heat. But burning brings out both ; and Christ is a *burning* lamp, by which God's truth and love are brought where man can see and feel them. By means of them, the mind is enlightened with the knowledge of God, the heart is warmed by God's love shed abroad therein, and the impurity is in due time burned out. And no power in Heaven, earth, or hell can separate us from the love of God which is in Christ Jesus our Lord.—Rom. 8:38-39.

That love is expressed in the gracious provision of resurrection in Christ, which is God's own affirmation of His right and purpose to reclaim man, His lost child, from sin, death and hell, and to

re-invest him with another personality suited to his further training and correction.

It is because theological teachers have confounded the destruction of the old carnal man that refuses to be spiritualized, with the destruction of the essential man himself, that they have fallen into such pernicious mistakes as are embodied in the Westminster* symbols.

There is a divine self in every man beneath the existent self, which cannot be destroyed, because it is begotten of God and sinneth not. And the resurrection of the saint is the complete personalization of this divine nature in a perfect Heavenly manhood.

The resurrection of the unjust, that is, the resurrection of judgment, while it is a failure to reach this goal of manhood, and is a subjection to the hazard and suffering of another trial in the flesh or in the field of earthly life, is yet a merciful provision for their beginning once more to tread the path which leads to that goal.

When the accepted Christian disciple comes to

* CREEDS AND CONFESSIONS are stamped with the infirmities no less than with the nobleness of the men that made them. They are their best thoughts about Christian truth, as they saw it in their time ; intrinsically they are nothing more ! And any claim of infallibility for them is the worst kind of popery—that popery which degrades the Christian reason, while it fails to nourish the Christian imagination.—*Principal Tulloch.*

see the true doctrine of the unity* of mankind, as embracing the living and the dead in one organism, and to know that each living soul represents on the arena of life a series of lives that went before it, of which series it is the product and the continuation, a wider and deeper sense of individual responsibility will be attained.

THE CHURCH VIEWED AS THE FIRST-FRUITS AND
ITS CONSEQUENT RESPONSIBILITY TO THE
RACE.

Especially as the Christian views himself as a member of the Christ-body which is the first-fruits

* There is a profound and subtle connection subsisting between the various members of the human family. The individual is in-woven in the web of humanity ; he inherits the nature of his ancestry ; and that ancestry, if we calculate backwards by arithmetical progression, will be found to include most of the members of the race that figured on the stage of human life at some far distant epoch in the past.

In other words, each individual sums up in his own person not merely the nature of one separate line or family, but, like a river that gathers up the tributary streams that drain a whole region of country, and which contains traces of all the soils within that area, he concentrates in his own person the nature of the whole human family. The nature of the ancestral source bears the potentiality of the nature of the offspring. The solidarity of the race and the hereditary transmission of a common nature are alike familiar to modern science as to Calvinism.—*John Wilson.*

of those redeemed from among men, and who are, therefore, charged with the potency and the privilege of helping to redeem their captive brethren, he gains a new sense of what Scripture means when it describes him as called by God "into fellowship with His Son, Christ Jesus our Lord" (I. Cor. 1:9), with Him to suffer, to "count all things but loss," and with Him to be baptized in behalf of the dead" (I. Cor. 15:29).

This view shows how much closer and more intimate, than is commonly conceived, is the relation of the individual Christian to the world's redemption, how wide-spread the effect of his personal devotion and self-denial, and how indispensable it is to the coveted result of growth and unity in the knowledge and love of the one Lord and Saviour, and the perfection of His blood-bought Church.

A REASONABLE LAMENT AND THE GROUNDS THEREOF.

It is the lament of many that the Presbyterian Church of our day does not make the proper provision for such growth, unity and perfection, and that it does not favor the liberty of thought, doctrine and expression belonging to the dispensation of the Holy Spirit. She assumes, or rather her authorities assume, that the body of divine truth is fixed in her formulas, and she, therefore, frowns out of her fold any of her ministers, howsoever sincere and devoted, who seek to break through the

trammels of her system at any point, and to lead her out into larger light and liberty.

The evils of this cramping system are manifold. Men are forced by it to stand as the exponents of dogmas which they do not fully accept nor honestly preach. Assent and subscription to the creed are often made with mental reservation or tergiversations, which are wholly out of place in matters of religious faith and testimony, where everything should be transparent as the light. In this region intellectual vacillation or subterfuge becomes the parent of spiritual weakness and blight.

THE HOLY SPIRIT TO BE HONORED BY THE
CHURCH AS ITS PERPETUAL GUIDE AND
INSTRUCTOR.

No Church is properly organized, or deserves the name of Church, which does not honor the Holy Ghost as perpetual guide and instructor; which does not confess that she yet knows only in part and prophecies in part, and which is not on the alert to receive and welcome such new views of truth as He may from time to time impart to her through the lips or the pens of her anointed sons.

In such a Church it comes to pass that character counts for far less than creed; that unworthy men who will speak her shibboleths have open passport to her honors and favors, while consecrated men, whose conscience compels them to dissent, and who love the Church too truly to keep silent when they

think she has been betrayed into ignorance or error, are either driven out or are invited to step out; no higher standard of Church association or obligation being admitted than that which makes an ordained teacher in the Church the mere mouth-piece to utter that which has already been agreed upon: "If a minister cannot honestly preach all the dogmas of his Church, then as an honest man he should withdraw." This is extolled as the only manly course.

Now is it too much to say that if this degrading view of the Church, and of the obligation of her ministers to seek her purity and peace, continue to prevail, then Ichabod will soon be written upon the portals of the Presbyterian Church? Already, in nearly every large city, she is losing hold upon that class of educated and upright hearers of which her audiences were once largely composed.

And her hearers miss the sincerity and earnestness in her pulpits which they have a right to expect from men thoroughly in touch with the doctrines to which they stand committed.

INTELLECTUAL AND SPIRITUAL ATROPHY OF A MANACLED PULPIT.

This decay is due largely to the fact that the power of the Holy Spirit is restrained, under a system which quenches His free utterance. One of the most earnest and eloquent preachers of that Church has deplorably confessed that the enthu-

siasm with which he began his ministry had been greatly chilled by these restraints, which often held him back from speaking out his highest and best thoughts of God to men.

This stifling process tends to intellectual and spiritual atrophy. It tempts men into hypocrisy and mean subservience to temporal interests, or drives out those whose consciences will not suffer them to bend to the yoke ; and whom, of all others, the Church can least afford to lose.

This process must needs go on, unless the Church make larger room for earnest and sincere souls, who in this day of advancing light cannot shut their eyes and ears to the widening disclosures of truths which God is unfolding from His Word and works, and who have no other desire than to use the light that comes to them, for His glory and the welfare of the Church they love and would most gladly serve.

THE COMMON TRADITIONAL MISTAKE OF THE APOSTATE CHURCH OF ROME AND THE REFORMED CHURCHES.

But more than this, the church has for several centuries, under the Roman Catholic Apostacy, remained under the shadow of a false view of the purpose of God in providing for all mankind recovery to another life beyond death, that is, resurrection.

The Reformed Churches, in making up their systems, fell into this same traditional mistake.

The Scriptures teach that, while the wages of sin is death—a death which may carry down even the soul into destruction in hell (Matt. 10:28)—God has provided redemption from death through resurrection ; which can reach every man, however, only in his own order, and with such accessories of judgment as shall infallibly render to every man according to his work.

Our Confession of Faith assumes that there is no benevolent intent whatever in this provision to raise the unjust, but that the effect of Christ's victory over death in their case is simply to unspeakably augment their doom, adding to the suffering of the soul the anguish of an eternal damnation.

Now we have it to say that this degrading view of resurrection, in the case of the immense majority of mankind, is utterly unscriptural. It violates the whole spirit and letter of Old Testament prophecy and confuses it into a hopeless enigma. It misconceives the work of redemption, narrows the meaning of elect, and mutilates or obscures the first principles of the gospel of the grace of God.

THE PRINCIPLE OF REDEMPTIVE RESURRECTION CANNOT BE SAFELY SLURRED.

We entreat our brethren, therefore, to examine this principle of redemptive resurrection in the light of Scripture and of reason and of science, and to ask themselves whether they cannot find the key here to all the dark problems which vex them.

in their effort to revise their standards. They are not bound to follow us in our attempts to adjust this principle to other truths of Scripture or of science. But it is perilous to reject the principle itself.

We affirm that, so long as the Presbyterian Church permits this slur upon God's redemptive purpose in resurrection to remain in their Confession—stripping it of all benign effect except in the case of the elect—so long she must stand as a false witness to the grace and power of God in the gospel of His Son. For this matter enters into the very heart of the gospel.

Its glad tidings begin with the announcement of Christ's resurrection as a note of great joy to all people, and in fulfillment of the ancient promise—oft repeated—that in Him all the families of the earth shall be blessed. It is, therefore, no light matter to strip this primary fact of the gospel, upon which rests the hope of the world, of its true efficacy and meaning.

For testifying to the true value and the wide scope of this first truth of the gospel, and in the endeavor to bring the Church to see it, the writer was compelled to withdraw from his chosen Church. This intensifies his right to speak this word of warning, and to say to these brethren that if they continue to pervert and deny this gospel of the resurrection, their compromising expedients to amend their standards will be futile. God will give them no rest, and no prosperity worthy of the

name, until they render to Him in this vital matter the glory due unto His holy name.

It is in place finally to say that we have uniformly held that resurrection introduces the unjust, not to eternal life, but to another life still in bonds, in which the weight of previous sinful character must tell fearfully against them. There is no possible way under this view by which any man can escape the consequences of his sins, except as he is saved from sin itself and from the bondage of corruption, by the power of Christ's resurrection, and in the case of the Christless dead, by their subjection to the resurrection of judgment.

THE DEAD AND THE LIVING TO BE VIEWED AS UNDER A CORPORATE RESPONSIBILITY.

In considering re-incarnation as a possible solution of the problem of resurrection, our concern is for the principle that lies behind it and which is essential to a right understanding of Scripture. That principle is this : that the generations of the living are so connected with the generations of the dead as to constitute, together with the latter, a Corporate Race Responsibility, and so to act and re-act one upon another, that one "without the other not be made perfect" (Heb. 11:40).

The Brahminical doctrine of re-incarnation *may* be an incomplete and ambiguous expression of the principle, to be re-cast in a way that makes room for the Christian truth that Jesus is the Saviour of

the whole world, and the Emancipator of the entire human race from the bondage of corruption.

In this process of emancipation begun here in person, Jesus predicted that His followers should do mightier works of healing in His name because He was going to the Father. For a little season these words were verified. The sick were healed; the sorrowful were made glad; those who had possessions ministered out of their abundance to those who had them not; demons were cast out from human bodies which they had deformed and debased, and from minds they had bewildered and deranged.

WHEREIN LIES THE POWER OF RESTORATION AND RECOVERY FOR THE HUMAN RACE.

Such mighty works must yet again be wrought on the earth before its wants shall be relieved and its woes banished. For disorder and sin go hand in hand, and while education can do much, a power is yet needed which can touch the very sources and springs of life, and subject the unseen forces of nature to the great work of harmonizing man with God. That power is the pentecostal effusion of the Spirit.

And therefore the first and greatest present need of humanity is a united and consecrated Church filled with the Spirit, such knowledge of God and of Jesus Christ whom He has sent as shall let her into the very secrets of His covenant, and

admit her into the recesses of power; so that from out the holy place she may come with hands laden with blessing for all people, and with power to raise up a crippled and burdened and Satan-oppressed humanity, which has been so long lying at her gates, until it shall walk and leap in the strength of God.

For this "the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). Are we not wont to overlook the force of the word "together" in this passage? The word "creature," which occurs repeatedly in this connection, may refer either to the human race, or to the whole natural system of which it forms a part.

THE ORGANIC CONNECTION BETWEEN THE TWO
WINGS OF HUMANITY, THE DEAD AND
THE LIVING.

In either case we are taught that there is an organic connection between all its parts, so that the pain of one is the pain of all, and the redemption, of which the first-fruits portion are now the sole partakers, will be the joy and deliverance of all. Such passages as this show us how the individual is bound up in the race to which he belongs, and how he must take his part in the suffering of the whole until the whole is delivered.

In the light of this truth here taught, our inferences are justified with regard to the solidarity of the race, and the partnership in being and in destiny between the living and the dead.

A friendly correspondent of *Words of Reconciliation*, regretting the necessity of its discontinuance, writes :

“Your journal is absolutely loyal to Holy Scripture, and is never offensively dogmatic. There is, too, a *growth* of thought in it, a spirit about it, a fairness of statement, and a logic of argument pervading it that must commend themselves to every thoughtful mind. They do so commend themselves. Whatever may be said of the ‘*how*’ and ‘*where*’ of these great questions, your central positions are certainly invulnerable—the essentially redemptive character of resurrection, the solidarity of the race, of which Jesus the Christ is the living head. The fact that but two orders of manhood are mentioned in the Scriptures, the *earthly* and the *Heavenly*, the salvation of men through a ‘*chosen seed*,’ and the great purpose of God to finally produce *on this earth* a redeemed and immortal race of men, are distinct lines of truth that may be followed with safety.”

In this connection we are warranted in referring to a communication in the *New York Evangelist* from a prominent Presbyterian pastor in Albany, the Rev. J. H. Ecob, D. D.—one of others designated by name “as obnoxious.” He publishes an open letter to the late General Assembly, in which he boldly accepts the issue and takes up the offered challenge.

“You were very clear and explicit in your demand; it becomes us ministers to meet you with equal openness and decision. If I had any doubt that I

was one of the men indicted, that doubt is dissipated by the promptness of certain religious papers to publish my name as one of the men whom your resolution intended to strike down. 'Thou art the man!' clears the ground and forces the issue. I accept the challenge, my good Assembly. I do not propose to step down and out. The majority may put me down and out: that is their lookout, not mine. Nothing stands in the way of a majority, especially a theological majority."

He then goes on to defend his position that God has not seen fit to construct or to hand down to us an absolutely inerrant Bible, and that it is both a tyranny and an absurdity to require any one to so affirm. At the same time he asserts his strong faith in the Scriptures, as an entirely adequate and trustworthy revelation from God.

What he has to say about the binding nature of ordination vows and about the obligations of the individual minister to his denomination and to the whole Church of Christ is good reading:

"We have one other point of contention with you. Your resolution is very explicit and solemn respecting our ordination vows. I wish to remind you that our vow not only binds us to what you are pleased to announce as a verbally inspired, inerrant and infallible Bible, but also to the belief that the Bible contains the system of doctrine taught in the Confession of Faith. These two items constitute one vow, which no power on earth has a right to impose, since it binds upon the Word of God a purely human system, which you confess to be

very imperfect, since you have been at work for three years trying to amend it, to make it represent what the Church really believes. How can I make a vow to accept what changes with every meeting of the Assembly? Such a vow I do here and now solemnly and forever recant and repudiate.

“If this shocks you, I answer that I am only doing *what you have already done*. The Presbyterian Church is herself, by her official action, undoing the bonds by which her ministers are held, since by an overwhelming majority she has declared in favor of Revision. Now, if the Revised Confession is taught in the Scripture, then the Old Confession is *not*; you may take either horn you choose. If both the Old and the New Confessions are in the Bible, then the Revision amounts to nothing. If the Old was in the Bible and we have revised anything out of it, then we have revised something out of the Bible. And if it should come to pass, which is more than likely, that both the Old and the New Confessions shall be laid aside, and a brief and Scriptural statement of belief be adopted instead, then what has become of your ordination vow? My dear Assembly, believe me, it has died by your own hand. Revision has killed it.

“I must have a word more with you. Your resolution makes much of ‘honor.’ This is a strong appeal. But your resolution fails to make an important distinction, that is, between the Church of Christ and the Presbyterian denomination. I was *called of God*, I was called *to preach the gospel in His Church*. The matter of denomination was purely an accident of birth, or training, or personal preference, which in no degree takes from my higher obligation to Him who is the Head of the Church. But your resolution makes of our denomination simply a political party with a plat-

form, and says virtually, 'If you do not like the platform, go to some other party!'

"Holding a far higher conception of the Church, let me tell you frankly, yet kindly, that you take too much upon you when you assume to dictate to every Presbyterian minister when he shall step down and out. I reverse your code of honor. I am in honor bound to the Church of Him who redeemed me and called me to the ministry. By birth and training and preference I am in this denomination; as one of its ministers I am bound in honor to stand here and do everything in my power to save it from being an instrument of tyranny and oppression, and to keep it pure and holy as a part of the One Body of Christ."

He then closes this interesting letter with this confession of faith.

"I believe with all my soul in the Word of God as an entirely adequate and trustworthy disclosure of the divine mind and heart. I rest the weight of my immortal life upon it, not only without doubt or fear, but in inward triumph and abounding joy.

"I believe with all my soul in Him who in the Scriptures is set forth as the Redeemer of men. He is to me not only the Saviour from my sins, but my Friend, my Lover, and my Beloved, in whom my soul delighteth.

"I believe with all my soul in His Church, the Kingdom of Heaven on earth, His Body, the fullness of Him who filleth all in all. He Himself is its glorious Head, He Himself is the present Lord, the mighty Leader and Defender of His Church.

"I believe with all my soul in the eternal life brought to life in Him. The Lamb's company is

my company. I make haste with joy unspeakable toward the day of his appearing.

“Now, if there is not room for such a man in the Presbyterian Church, I assure you I shall not step down and out to find room for him, but I pledge you that so far as in me lies, and by the grace of God, I will help to make room for him in just that place to which he has been called, a Presbyterian pulpit.”

The foregoing letter of Dr. Ecob brings to mind the serious question forced upon us when we withdrew from the Presbyterian Church. The relation of a minister in that body is not precisely what it was before the issue of Revision was raised. By tolerating this discussion and actually taking steps to introduce important changes in the Confession, the whole question of subscription to the Standards assumes a different aspect. The Church itself has loosened the bonds. We are free to say that we have serious doubts whether the course we took then would be the one to take now.

We recognize as strongly as does Dr. Ecob, that the vow a Presbyterian minister takes to promote the peace and purity of the Church binds him to seek its purity in doctrine, to testify against any error that may have crept into it, and to build it up, with “all saints,” into the unity of the faith. In our own case, we maintained that it was this motive which led us to expose the errors in the Eschatology of the Presbyterian Church, and to propose action toward their removal. And we threw

upon the Presbytery the whole responsibility of deciding whether we could continue to prosecute such a work within the limits of the denomination or whether we should withdraw.

If any mistake was then made, the responsibility rests with the body that advised us to withdraw, unless we could consent to refrain from publishing these views. Under present circumstances Dr. Ecob is probably right in maintaining his purpose to hold on and to fight his battle out within the limits of his Church. Had the circumstances been the same at the time of our action, we should probably have done the same thing.

And yet we made no mistake at the time. For then no such relief to one's conscience in subscription had been afforded, and no such liberty of speech had been tolerated as now prevails. Even yet, on the questions we have raised in Eschatology, few in the Church have dared to raise a voice. The Church is still cramped and dwarfed under bondage to the harsh formulas of its Standards, upon the question of eternal punishment, which is described as inflicted after resurrection, and as being an endless torment of body and soul without intermission in hell-fire with the devil and his angels forever.

It seemed to us, then, that freedom to discuss that question for the good of the Church at large, and especially for the good of the Presbyterian Church, required that some one should take an absolutely unfettered position, and assert for himself a freedom which was then, and is even still, impossible.

within it. We have seen no reason since to doubt the truth and propriety of that position.

We abide in supreme loyalty to our divine Lord and Saviour, Jesus Christ, and in cordial attachment to the Presbyterian Church while abiding in that same loyalty and devotion to our common Head.

AN ORIGINAL THESIS ON ESCHATOLOGY.

BY THE AUTHOR UNDER REVIEW,

REV. LEWIS C. BAKER.

THE SUN IS FIXED,
And the infinite magnificence of heaven
Within the reach of every human eye;
The sleepless ocean murmurs for all ears;
The vernal field infuses fresh delight
Into all hearts. Throughout the world of sense,
Even as an object is sublime or fair,
That object is laid open to the view
Without reserve or veil; and as a power
Is salutary, or an influence sweet,
Are each and all able to perceive
That power, that influence, by impartial law.
Gifts nobler are vouchsafed alike to all;
Reason,—and with that reason, smiles and tears;
Imagination, freedom in the will,
Conscience to judge and check; and death to be
Foretasted, immortality presumed.

—Wordsworth's Poem, *The Excursion*.

THE BASIS FOR A NEW THEOLOGY IN A NEW ESCHATOLOGY.

A THESIS, BY THE REV. L. C. BAKER,

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AT THE REQUEST of my friend, the Rev. Dr. Cheever, I undertake to supplement the digest of my views,* which he, upon his own motion, has thought fit to prepare, with a statement of the principle which, in my judgment, must guide the Presbyterian Church in the attempt now being made to re-construct her system of doctrine. Such a re-statement is required in order that this venerable Church may keep pace with the progressive knowledge of Holy Scripture, and with her own growing intelligence and spiritual perception of the ways of God in nature and toward mankind.

It was to aid in this work, and to leave myself untrammelled in prosecuting it, that I felt compelled to withdraw from the Church, after having

* The reader will have noticed that at various points these views have been enlarged by him on his *proprio motu*.

submitted to it—in the way it provides—the question as to whether I could be allowed to prosecute such a work within its limits.

Before leaving, however, I sought to arouse the attention of that Church to the importance of moving in this matter, by divers publications, and by an effort to induce the Presbytery to overture the General Assembly, requesting that body to institute measures for revising the Eschatology of its Confession of Faith. For the most serious defect in that Confession lies in the statement of its doctrine of future retribution. It is this which is at the bottom of the existing widespread demand for its amendment; although by a strange fatuity or dread, the attempt to revise has thus far been characterized by an evasion of this vital point. No distinguished leader has yet ventured to put his finger on this, the really sore spot in the system, the seat of its disquiet and distress.

I have been at pains to show that the radical trouble with that Confession, and with the other symbols of the Reformed faith, is that their authors have been betrayed into a misconception of the meaning and scope of the fundamental doctrine of Christianity—the resurrection of the dead.

Let us look, for example, at the Westminster Confession. In the answers to Questions 88 and 89 of the Larger Catechism, it is affirmed that, after the souls of the wicked have been suffering in the torments of hell, their bodies are to be raised up at the last day to be reunited to these damned souls,

and that, immediately after their resurrection, they are to be judged and again cast into hell, "to be punished with unspeakable torments both of body and soul, with the devil and his angels forever."

That this is a wholly erroneous, not to say a monstrous, perversion of the truth, is at once apparent when we consider that the appointed penalty of sin is death, that the provision to recover mankind from death is a redemptive one, and a supreme manifestation of the grace of God in Christ. By a patient study of the Old Testament, we discover the thread of this "hope toward God" running through all its pages, "that there shall be a resurrection both of the just and of the unjust" (Acts 24 : 15).

This is the bedrock on which the whole fabric of revelation rests. And when intelligently perceived we see how impossible it is that the few passages in the New Testament relied on to teach the doctrine of everlasting punishment—and which from our new point of view become at once capable of a very different meaning—can set aside the force of this underlying principle of all Scripture, that the resurrection of the dead is a gracious recovery from that destruction due to man for sin, and which would have been total and final, had not the power of God reached down in Christ to recover the race from this pit of death.

This fundamental mistake in the traditional eschatology, has vitiated the whole system of theology of which it forms a part. It has given us

a false doctrine of God, which represents Him as at variance with His own works, and as at war within His own nature, between the claims of His justice and His love; a false doctrine of His government, of which His sovereignty is made the spring and centre, to the obscuration of His love; a false doctrine of Christ, by which He is made a bargaining person in the Godhead rather than the divine-human Revealer of the infinite love and kindness of God our Father toward man.

It has given also an unworthy doctrine of the atonement, by which the government of God is represented as capricious, imposing penalties which were not to be executed, and arranging to set aside its enormous penalty for sin—an eternal hell—by accepting an enormous ransom paid to buy us off from the just consequences of our sins. It has given a defective doctrine of election, in that it makes the loving purpose of God, in choosing a first-fruits company as heirs of salvation, to terminate upon themselves; as if there were no harvest of the world to follow the first-fruits gathering; and no ultimate purpose of mercy toward the later-born in the choice of the Church of the First-born.

Such being the fundamental mistake of the old theology, we are prepared to discover the primary principles upon which a revision must proceed.

1. We must begin by accepting the statement of Scripture that God is the Creator and Father of all mankind, made in His image, and that man did not cease to be His child when he fell into sin.

2. We must recognize that the root and ground of man's being are in God, and that therefore he has a germinal divine nature which is the essential man, and in which his true and permanent individuality resides. This essential man, as born of God, cannot sin and cannot die.

3. We must learn to distinguish between this essential man and the imperfect and perishable forms of manhood in which it seeks personal expression (in its progress toward the perfect form),—between *esse* and *existere*. The individual—that which cannot be divided—*is*. The personal—that through which the individual seeks objective expression (*persona*)—*exists*.

4. The goal toward which the divine energy is working in creation and redemption, is the final investiture of man as the son of God with a personality which shall be true to his essential nature—the perfect expression and dwelling-place of God.

5. The outward personal man, built up in this system of creation, through the energy of the indwelling divine nature, develops in the line of evil, not because its origin is evil, but because the system to which it belongs has not yet reached its perfect state, and because, for the ends of his discipline as a moral agent and as its future lord, the man must make progress with it toward perfection. Man therefore falls into sin, which is lawlessness, and the objective personality into which he develops while under this law of sin in his members, must perish from the way.

6. The unvarying law of death as the wages of sin is thus seen to apply to this personal and objective man, who develops a self-consciousness of his own, and in whom, when steeped in sin, the true being of man remains submerged and sub-conscious.

7. From this point of view it is seen that the law of God which adjudges man to death for sin, is never set aside. Under His government no penalties are affixed but such as are perfectly just and good. None therefore can be revoked. Atonement does not provide for the remission of penalties, but for the remission of sins. The essential man, being divine, needs no atonement. He is, in his very nature, at-one with God.

8. The work of Christ in atonement is to liberate the true being of man from its bondage to corruption in this present world-system, to hand over to judgment and death the evil personality into which man has developed under that system, and to provide for the new creation of man, in a form of personal manhood suited to his essential nature. This is the meaning and effect of His own death and resurrection. The natural manhood in the fashion of which He was formed, but under all the disadvantages of which He was able to live without sin, was surrendered to death in Him, as it must be in the case of all men.

Coming into sympathy with Him in this death unto sin, we become partakers also of the power of His resurrection. For He, the Sinless One, in His

resurrection attained to that perfected form of divine humanity which is the personal, ever-living expression of God, and which is invested with the authority and made heir to the estate of God. And so He became a second Head of humanity, or rather we should say, He realized as Man the headship over all things to which man was appointed from the foundation of the world. Thus He became the fountain-head of this perfected humanity to all the sons of men.

His office-work as the Atoner or Reconciler of man to God, is, therefore, a perpetual one. By His Spirit He quickens into activity and self-consciousness and control the slumbering divinity in man. He imparts to this essential man the power to grow up into the maturity of a son of God. As invested with all power in this created system, He tranquilizes and controls all its processes to the production of that perfected form of personal manhood of which He is the first-fruits, and in the fashion of which glorified embodiment we shall appear with Him, and which shall be the temple of God on earth and in Heaven. Thus is He bringing mankind into at-one-ment with God.

9. The redemption of man is therefore the ransom of that which is divine in him from bondage, the liberation of his true being from the power of evil, and his endowment with new vital energy from God to develop into a personality which shall be His express image, and so reach the true end of his being.

10. It is thus seen that while the individual man is immortal, the continuity of his *personal* being, the objective expression of the real man, goes with character. Those features of his present personality which come under the control of the divine spirit within him will abide, while those that are the product of the lust of the flesh, the lust of the eyes and the pride of life, are not of the Father, but of the world. "And the world passeth away and the lust thereof: only he that doeth the will of God abideth forever."

11. Man is made up of body, soul and spirit. The essential man is spirit, for God is Spirit. This man requires for his expression, body and soul. Soul therefore, with body, pertains to the objective man. A complete loss of personality is the destruction of both body and soul—not of the essential self, but of the self-hood, acquired by the evil personality which must be destroyed. This must explain to us the common terms by which the punishment of sin is uniformly set forth in Scripture. These are terms of death and destruction. "All the wicked will He destroy."

12. The Church cannot arrive at the true doctrine of future punishment until she ceases to palter with these terms, and accepts them as teaching that in the sense here set forth, the objective personal man dies and is eternally destroyed, except so far as the divine nature, which is Christ within him, has controlled the elements of his personality and fashioned them for its own uses.

13. The Church will then cease also to pervert the meaning and intent of resurrection, which in the divine economy is always redemptive and restorative. As punishment for sin requires the consignment to death of the evil personality that enswathes the divine nature in man, so resurrection is the liberation of that nature, and its enduement with new energy and fresh opportunity to take on the kind of personal manhood suited to itself. The term resurrection is therefore applied in the New Testament to various stages in this process. It describes the present quickening of man out of death in trespasses and sins, and also the final and complete transformation of his objective manhood into the perfect image of God.

14. The promised "resurrection of the unjust" is the intervention of divine grace and power in their behalf after death has done upon them its appointed work. It cannot restore their sinful personality, but it must liberate their essential manhood for a fresh opportunity to press forward to the goal of being. Hence all the hopes of salvation for Israel and for the human race as outlined in Scripture, connect themselves with the promised provision to raise the dead. It was a provision of blessing for "all the families of the earth," of which "all" the dead form the immensely major part.

15. The "resurrection of judgment," spoken of in John 5 : 21-25, unto which those "that have done evil" are brought forth, implies that there

has been such judgment of the man in death that he must enter upon the new career stripped of all the treasures of his former life. I have said that continuity of personal (not individual) identity goes with character. Just so far as men have "done good," to that extent they will enter into life: so far as they have "done ill," they will be cast away. This is the distinct test by which they are sorted for "the resurrection of life," or "of judgment."

But, further, judgment must also await the evil class, inasmuch as the divine spirit in man failed to form them into temples fit for his abode. There would therefore be a necessity for their further judgment and discipline under the yoke of bondage to the creature. This present flesh and blood nature is the appointed arena on which man must win the crown of life. Scripture knows of but two forms of personal manhood, the earthy and the Heavenly. Men who are not fitted to take on the image of the Heavenly must remain on the plane of the earthy. The resurrection of judgment seems to involve a return to further judgment under the conditions of this earthly life. Possibly some other earth may furnish the conditions for such trial. In my judgment all the conditions for it exist here and are found in the present constitution of the human race.

16. Whatever is true in the old and wide-spread race-belief in reincarnation, will come in at this point to indicate the probable form of the resur-

rection of the unjust. This method is one which both reason and science would suggest for the return to life, and for the advance along the scale of being of at least those immense masses of low-down men, who have lived on this planet from the days of the cave-dwellers, through all the grades of savagery and barbarism that still prevail in the dark places of the earth.

If evolution ever makes good the hypothesis that these have come up to manhood along the line of animal life, their progress to higher forms of manhood should proceed by the same law of re-embodiment, which could carry with it personal identity and self-consciousness only after the spiritual nature had been evoked. And while Scripture does not directly teach that this is the method of the inferior resurrection, it gives strong hints of it in that it connects all its hope for the future of these masses, with the preservation of a seed and the succession of generations. The prophets place even the hope of Israel on this basis (Ps. 102 : 24-28. Isa. 51 : 6-8).

As to how far this law of rebirth into earthly life applies to the higher grades of humanity, in which the germs of spiritual life and the fruits of moral conduct appear apart from conscious knowledge of Christ, may be an open question. We may hope that, at least, men who, as did Cornelius, fear God and work righteousness, so far yield to the control of their diviner nature that further development toward likeness to God, may be reached in the fu-

ture state, without a necessity for their return to the bondage and trial of the earthly state.

There are many indications in Scripture to the effect that, intermediate between the physical and spiritual planes of being, there is a psychical realm from which those "who lose their souls" and become outcasts, are returned to the earthly life, while those whose souls are quickened into spiritual life and bear the marks of goodness and virtue, are saved from destruction, and are advanced toward spiritual perfection and final glorification without the necessity for another incarnation and further "judgment in the flesh."

17. We arrive thus at a sure ground upon which we may hold fast to all Scripture teaching concerning retribution for sin, and apply it to the consciences, the hopes and fears of men, without paralyzing their moral nature in the effort to conceive of a God whose name is Love, and yet whose vengeance can only be appeased by the infliction of eternal misery upon many of His creatures.

The right knowledge of God, in which standeth our eternal life, is impossible on such a basis. The words of Christ about hell and its quenchless fires, about the loss of the soul and of self, about an everlasting *Kolasis* from His presence, are all brought under the one category of the appointed penalty for sin, which is death, and which is visited upon the objective personal existence into which man develops as a sinner and apart from God.

While the provision that all who died in Adam are to be raised to life again in Christ, is seen to be the gracious work of Him who spake by the mouth of all His holy prophets since the world began. His word is fulfilled that the Lord is good to all; His tender mercies are over all His works; He will not keep His anger forever. And the gospel of His Son becomes, indeed, "glad tidings of great joy which shall be to all people."

There remains another line of Scripture teaching bearing upon this whole subject which must not be overlooked. The dealings of God with the human race and the final destiny of mankind cannot be understood, without an inquiry into the principle of heredity and of the organic constitution of the race, by which it becomes possessed of a corporate life and responsibility.

Under this head we find these principles taught or implied.

1. As man is possessed of a double nature, the one divine and essential, the other human and personal, so there are two representative heads of the race. The first in the order of being and of creation is Christ Jesus, "the Son of Man who is in Heaven." He was the eternal Logos, the Revealer of God, the ideal Man for whose enthronement the universe was built. He is thus "the Beginning of the Creation of God, the First-born of every creature." And He is the head of every man (I. Cor. 11 : 3), because all men as made in the image

of God possess in germ the divine nature, and are capable of becoming sons of God.

But in the lower and natural order the Adam is the first head of the race. "Howbeit that which is first is natural and afterwards that which is spiritual." It is a radical mistake in theology to hold that either of these is the head of only a portion of mankind, as do those who say that the all in Christ who are to be made alive, are only those who are saints in Him. Scripture plainly teaches that each, the first man and the second man, is head of the whole race. The Christ, however, is its head as the source of that divine essential manhood which is the root of being in every man, and in whom it is now invested with a perfect personality. The Adam is the head of that existent manhood which on this earthly plane is struggling toward this perfected image of God.

2. This principle of corporate union is true not only of the race as a whole : it is true also of nations and households. In the Old Testament especially, salvation is viewed not so much as reaching individuals as families and kindreds and nations. The destiny of the individual is linked in with that of his people. The nation is viewed as a unit in life, in responsibility and destiny.

This is the only adequate explanation of the silence in the Old Testament in respect to a future life. The faith of the pious Israelite was stayed by the promise of God to preserve to him a seed. The

continuity of the nation, the succession of its generations, was the assurance to him of future blessing. Instead of the fathers should be the children, and in the blessing of subsequent generations, the generations who had preceded them, and who had died receiving not the promise, should share. The apostles of our Lord, especially in their addresses to their own countrymen, recognized this characteristic feature of ancient faith and hope, and showed how Jesus Christ was raised from the dead to confirm these promises made to the fathers.

3. The principle of continuity in life and destiny between generations is plainly brought out in the second commandment, and it underlies the revelation of the name of God to Moses in answer to his request, "I beseech Thee, show me Thy glory" (Ex. 34 : 7). But under this law the potency for good was to be vastly greater than the potency for evil. While the iniquity of the fathers was to be visited upon the children unto the third and fourth generation, the mercy upon them that love and obey Him was to reach down to thousands of generations,—that is, the results of good conduct were to be perpetual.

4. The principle of continuity in reward and punishment would be inoperative for the purposes to which it was to be applied, unless connection in the chain of being is somehow preserved between generations past and future, that is, between the living and the dead. The law which prevails in

the lower kingdoms of life must prevail here also. Vanished lives must be gathered up for preservation and reproduction in a seed.

5. It is by this law that the Christ and His members become the seed of blessing to all the race. While all humanity was represented in Him, so that His victory over death must bring ultimate release to all the generations of the dead, each in its own order, it was especially true of Him that He represented the pious dead who had waited for the consolation of Israel. His victory led their captivity captive and set them free. And now He lives again, especially in the members of His body to whom He is the Life-giver, and who, both in Heaven and on earth, are the eyes and hands and feet through which He executes His offices of power and grace.

6. The resurrection from the dead, at least, of the sainted members of His body, has already been accomplished. The New Testament speaks of those who were to sleep for a time before entering upon the activities of new and immortal life. But eminent saints, like Paul, expected that no interval would elapse between their departure from the earthly body and their investiture with the Heavenly. This class of risen men, under Christ their Head, now carry forward His redemptive work for humanity. They are ministers to and succorers of their brethren, still suffering and struggling under the burdens and temptations of the earthly life. They are the inspirers of the noble works done to

mitigate the evils under which humanity suffers, to purify the fountains of its social and national life, and to uplift it along the path of progress.

7. This principle of the organic unity of the race requires us also to regard each living generation of mankind as fraught with the being and destiny of their ancestral dead. They inherit their traits, their virtues and vices, their peculiar types of life and manhood ; and so they fight over again their battle with evil. The living thus take up the cause of the dead and carry it on toward victory.

No principle in Scripture or in human experience is more plain than that the curse and pain of evil go over from generation to generation. There is no balance for this feature in the divine economy, unless blessings may be transmitted backward as the curse is transmitted forward. Upon no other principle can the primary and oft-repeated promise be made good, "In thee and in thy seed shall all the families of the earth be blessed." The major part of these families is among the dead. But it is the law of all creature life that the higher forms must carry in their advance a burden from the lower forms and lift them up. It is in this way that the whole creation waiteth for the manifestation of the sons of God.

8. An additional and higher motive is thus held before men in the gospel. They are urged to believe on the Lord Jesus Christ, not only that they may secure salvation for themselves, but that they may become the channels of it to their kindred

and to their fellowmen, living and dead. Here is the clue to the meaning of that obscure saying of St. Paul: "Why, then, am I baptized in behalf of the dead?"

9. This conception of the gospel is the one most of all needed to give it success among the heathen, among whom this idea of a connection in interest and destiny with their ancestral dead has long borne sway. A gospel that holds out no hope for their kindred who passed on before them, and of whom their own lives are a continuation, will never win the heathen at large to Christ. It is vain for our creed revisers to wrestle with the problem of their future until this principle is recognized.

10. The totality of the body of humanity is always represented on the earthly plane, and is focused in the existing generation of men. There are indeed heights of spiritual being above that plane, and depths beneath it. The holy dead occupy these heights, but they are ever seeking to lift up their brethren who are struggling on the plane beneath them. To this end they maintain spiritual union with them, as Christ their Head declared that He would maintain spiritual union with all His disciples to the end of the world. And those on the earthly plane are also weighted with the burden of those who have dropped out of this earthly life into the depths beneath them.

The Hades where are confined the spirits of the captive dead, is thus ever coming to manifestation, in these depths of human misery and sin which lie

all around us. One can gaze into the precincts of hell by a look into the prisons and hospitals and slums and lunatic asylums, in which are gathered the battered and diseased bodies and souls of men. The dead, who seem to have sunk out of the sphere of this conflict, are grouped here with the living. And this not merely in the way of retribution, but they are ever seeking to use these living organisms as a ladder, by which to climb up out of their banishment and darkness into the light and hope of another embodied life.

This is their only way of hope for release from the bonds of death. The earthly state is thus always the focus of this strife between two worlds. Thanks be to God who giveth to men the victory through Jesus Christ our Lord, it is also the arena on which light is always triumphing over darkness and life over death, and on which the God of peace shall finally and forever bruise Satan under our conquering feet.

11. The mysteries of retribution and reward, of Heaven and hell, of the reign and judgment of the Christ, and of the resurrection of the dead,—all lie embosomed in these heights and depths of being of which man is the centre. When we come to fully know man, his place in the creation and in the great plan of God, his double nature, the destiny of the earthly man, as the husk and shell within which the true being of man is nurtured and trained, but which as chaff must in the end be burned; and when we know also the immense significance of

this earthly life as the battle ground on which we win our own way to Heavenly manhood, and help our wounded and fallen brethren on the way,—then will life and its opportunities as set forth in the gospel of Jesus Christ, the Son of God, be seen in their true light, and the value of His great salvation will be appreciated.

12. The coming of the Christ and of His Kingdom for which we wait, is not the downburst upon the world of new wonders from a distant sphere, but the unveiling before our eyes of the wonders in the midst of which we now live and move. These are now hidden from us behind the clouds of our own ignorance and earthiness. The more fully we recognize and bring out in self-assertion the spiritual nature which we have of God, the more will it become a mirror in which we shall behold as in a glass the glory of the Lord, and be changed into the same image from glory to glory as by the Spirit of the Lord.

We have seen that the imperfections of man's present personality as expressive of his divine nature, are due to ignorance of God, to unlawful attempts at expansion and achievement and possession apart from God, and to his consequent inability to subdue the powers of nature to his service and control. Even these real friends are turned into enemies. His advance to the perfect form of being must, therefore, begin by the recognition and assertion of that nature within him which is born of God, and which overcometh the world.

13. The transformation of the race from the plane of the earthy to that of the Heavenly manhood is gradual; it proceeds by stages: Christ, the First-fruits; afterwards they that are of the Christ at His parousia, or manifested presence. This presence He taught us, however, was not to be wholly of the future. It was to be a present knowledge of the Father, a present in-dwelling strength and peace and joy. So far as manifested it must now work changes in the bodies and souls, the whole personality of men.

This transforming power has been hindered and quenched, even in the Church, by a darkening within her of the true knowledge of God and the true being and destiny of man. This better knowledge is even now breaking on the world, and ere long there shall be the open vision and the opened Heavens, out of which shall come down that new order in which the dwelling place of God shall be with men, and there shall be no more curse nor sorrow nor pain nor death, for the former things shall pass away.

14. We may, therefore, expect that as the true knowledge of God and of man's relation to Him are increased, and as men yield themselves in heart and body to its transforming power, that the foregleams of the power and coming of our Lord Jesus Christ which were shed down upon the earth just after He ascended, and the signs of which were seen in the triumphs of His gospel, in the healing of the sick and the raising of the dead, in mastery

over the forces of nature and the obstacles of human wickedness,—will be repeated and multiplied until they brighten into the perfect day.

To sum up these principles :—God at first created man for sonship and immortality, endowing him with a spiritual nature in which resides his permanent selfhood; which survives all changes, and which must finally find its perfect personal expression in that form of divine manhood which is the image of the invisible God. To reach this goal, however, this essential man must needs pass through successive stages of objective expression up to that of perfect personality.

The whole story of man's sin and punishment by death and final destruction from the presence of the Lord, relates not to the *essential* man, born out of God, but to the *existent* man, which is the husk in which God's image is enshrined, and which, as the image matures, must be cast off and burnt up as chaff, except so far as it can furnish material to be wrought into that image. The doctrine of the resurrection of the dead reveals the gracious method by which this process of transformation and growth toward God is advanced. Resurrection is always and essentially liberating and redemptive.

There is nothing unscriptural and certainly nothing unscientific in the view that the inferior grade of resurrection, defined as that of the unjust, may take the form of re-incarnation, or re-birth into earthy manhood, for the ends of further judgment under its conditions of creature bondage.

The higher stages of this process require a resurrection out into the higher stages of life and dominion than this earthly stage affords.

An elect seed of mankind, of which Christ is the Head, have already reached the highest stage of resurrection-life and power, while others of this high class are in various stages of progress toward it. A power of deliverance for the race resides in them and becomes effective, because the human race has been constituted one organism whose solidarity is such that it cannot be broken by death. The saintly and glorified class are, therefore, able to still act in and upon and through the living generations of mankind for the perfection of the whole ; while those living on the earth must still hold within the sphere of their being the past generations of the dead, thus preserving them for re-embodiment, and furnishing them the ladder by which they must climb up again into the light of life.

In this way through the power of Christ's resurrection, extending itself through ever widening circles, the whole race will be finally lifted up into the light and life of God, and the earth with its heavens become His temple.

But this universal hope, so far as it is cherished by the earthy man, must always be limited in its application by the fact that his existing personality can survive and be wrought into the structure of God's temple, only so far as it can furnish materials suited to it ; that, therefore, all that now enters into his objective manhood—even its personal self-con-

sciousness—can survive the ordeal of judgment, only so far as the divine nature has been formed within him, and has appropriated to its uses and control these life-treasures.

To my mind the above outline furnishes the true principles, by which the reformation now going on in theology must be guided, in order to reach sure ground. We obtain here a firm basis of adjustment between the conflicting views which have so long distracted Christendom, and divided it into hostile camps.

A way of reconciliation is found between orthodoxy and heterodoxy; between the Catholic faith and the truths arrived at through the forms of reason and the study of nature; between the universalistic and the retributive sides of Scripture teaching; between the doctrine of the conditional immortality of man and the view that he is inherently immortal; between the claim of science that man is a product of evolution, and the Scripture statement that he is a special creation or emanation from God; between the doctrine of the divine unity as comprehending the eternal sonship of Christ, and of a divine-human personality manifested on the platform of creation and in time; between the doctrine that He is the Saviour of all men, giving Himself a ransom for all, and the declaration, "All the wicked will he destroy;" between the view that the power and coming of His Kingdom is the crisis and event of the future, and the

view that His Kingdom is already here, and that His reign and judgment are facts of the living present ; between the view that the resurrection of the dead is yet a " hope " and the view that, as the divine process for transforming men into the likeness of God, it has begun and is now going on.

In the light of these principles there need be no further controversy over the question of future probation. It is seen that there is truth on both sides of it, and that both have something to contribute to the final statement. Whatever future probation there is must take place here in this sphere of earth and time. The importance of the earthly life as the period during which the gospel is made known to men, and as affording the only conditions under which they can work out their salvation, is made clear. On the other hand, it is seen that the period of a single earthly life cannot exhaust the possibilities of God's gracious dealings with men unto salvation.

These principles furnish also the ground upon which the men of science who find in their realm no hope of a future life, and who are alienated from Christianity, or at least from its long-received interpretations, may be won back to faith in Him in whom are hid all the treasures of wisdom and knowledge.

The theosophist can find in this view of resurrection room for something akin to his doctrine of karma and of re-incarnation. The evolutionist is given room for all that real science teaches of prog-

ress along the scale of life from the animal to the human, and from the human to the perfected man, the seat of intelligence and power and dominion in this created system.

The "survival of the fittest" finds its highest illustration in the formation and permanence of a divine personality in man. The positivist finds provision for his faith, that the individual is perpetuated in the race, and in an immortality of influence along the chain of being. The Christian scientist finds room for all his fondest hopes for the renovation of humanity, through the assertion of the God-consciousness in man.

These principles present also the true doctrine of the universal Fatherhood of God and brotherhood of man. God is seen to be the Father of all men in that His being lies at the root and ground of their being, and constitutes them in essence sons of God, but not their Father in the sense that all the imperfect forms of humanity, through which the divine-human nature seeks to express itself in its progress toward the perfect form, are expressions of God.

And all men are seen to be brothers in the sense that all are the offspring of God, but some in lower ranks of existence and tutelage; so that *on this objective plane* all are not entitled to claim equality in rank and respect. But the altruistic claim is not thereby weakened, but established. For they who are far down the scale of human brotherhood present the stronger claim for help, for wise and

tender treatment under their infirmities and temptations, a large part of the burden of which has come to them from the past; so that they can struggle out into higher conditions, only through the help of those who have themselves reached those heights, and who thence extend to them the helping hand.

It is seen also that the only way of advance along the scale of life, and the only path to that enduring personality which is crowned with life eternal, is this way of mutual burden-bearing, of self-sacrifice for others' good, even as Christ pleased not Himself. Indeed, the claim which the low and suffering ranks of our fellowmen make upon those who have reached higher levels will never be properly understood and dealt with until we learn to view their evils as inflicted, not merely for their individual sins, but as a heritage from the past, and as the ordained form of trial under which not only they, but their ancestral dead, are in them being "judged according to men in the flesh," that they may be brought to "live according to God in the spirit."

Neither the altruistic teaching of Jesus nor His words of eternal life can be comprehended until we discover how God has locked all humanity, living and dead, together, in the struggle toward the goal of perfect manhood, and in such a way that the higher can press on to the heights of life and blessedness, only as they humble themselves to carry with them a burden from the lower, and that the

perfection of the individual is inseparably linked in with that of the race to which he belongs.

Verily no man liveth to himself and no man dieth to himself. Every act of wrong and unkindness by which we tread down a brother pulls us down and retards our progress. Every act of love and sympathy toward a brother is really done to the struggling Christ within him, and so strengthens the Christ-nature in ourselves.

This is the profound teaching of that much misapplied passage in Matt. 25:31-46, which has been the bulwark of the Church's doctrine of everlasting punishment, and which has not only terrorized her, but has been abused by her to hold men in bondage to fear, until both she and they have been slow learners of the lesson of love which the parable was given to inculcate. For "he that feareth is not made perfect in love" and "perfect love casteth out fear."

We find in these principles also the true doctrine of the relation of the Church to the world. They teach her that in order to uplift and save the world, she must separate herself from the evil of the world. Orthodoxy, in its desire to swell the number of the saved, has not only resorted to the absurd device of sweeping into the number of the elect the whole infant portion of the race who are fortunate enough to find an early death, no matter how low down in the scale of humanity they were born, as well as the whole class of idiots and insane, and the devout heathen; but it has sought to swell their

ranks by diluting the terms of discipleship as prescribed by Jesus, and by accommodating its dogmas and requirements to the worldly mind.

It has thus succeeded in drawing into the net of the Church so many that have only a name to live, that it is no longer possible to distinguish by their life and conduct the professed followers of Christ from other men. There has been so much of concession and compromise and confusion, that it almost appears as if the world were converting the Church rather than being converted by it. All this has arisen from the false notion that it is only by bringing men into her fold and during this life, that they can be saved from an eternal hell ; and that the more her borders are enlarged, the greater the number of those who will find refuge from the coming wrath.

No one can find warrant in the principles announced in this paper for a harsh or unsympathetic aspect on the part of the Church toward the world, or any plea for a piety that is forbidding ; but they nevertheless require on the part of Christians a pure and self-denying life, if they are to have part with Christ in the redemption of the world. From this new point of view saintship is seen to be no easy acquisition, but a most important trust.

The times demand a fresh assertion of the doctrine of Christ that no man can walk in His way of life who is not willing to forsake all that he hath. The kind of revival the Church most needs is this revival of saintship. She must cease arrogating

to herself the place and prerogatives of an official barterer in the destinies and souls of men, and give up seeking to save from everlasting damnation that about them which is not worth saving, which was never meant to be saved, and address herself to her true calling, as a body divinely associated with her Lord in His work of purifying and saving humanity, through a self-surrender which is ever ready to lay down one's life for the brethren.

She must abandon the notion that unless she somehow draw the world now into her enclosure, her chance of saving it is gone forever. She must learn that in this world and in all worlds the Christ-life made manifest has power to draw all men unto it. So that her calling is always to be holy, and men, for their own good as well as hers, would far better be kept out of her fold, unless they are willing to accept her conditions of saintship

Her power to bless them is weakened, if she suffer them to ignore or forget the divine idea in her election as a chosen seed of blessing to all the earth. The very channels through which this blessing is to reach the whole body of humanity, living and dead, become choked and impure so as to be unable to carry the saving current of benign redeeming influence. And in respect to her relation to all reforms, it is only progress in saintship that puts her in the true van of all human progress. For in the great organism of humanity there must be redemption at the very fountains of

life. And these can be purified alone through the lives of Christly men, who act upon and through the organism, by being made to it a new and quickening spirit.

So that while on the one hand the Church is not to detach herself, in a spirit of narrow exclusiveness, from the community of her fellowmen with whom she is vitally conjoined, on the other hand she must, for their good, preserve the hard and fast lines which her Master has drawn between good and evil, between righteousness and unrighteousness, between truth and error, between light and darkness, between God and mammon.

In order to this we believe it would be great gain if the Church were to revive in our day the distinctions made in early times, between those who were prepared for her mysteries and those who received instruction in her outer courts. In the great temple of humanity, only the few are yet ready for entrance into the most holy place, while the many belong still in the outer courts. The time indeed approaches when the whole city shall be one temple, and the tabernacle of God shall be with men; but we shall only obstruct and delay the coming of that time, if we lower the terms upon which the God of love receives men into union with Himself.

With consent of the essayist, his editor introduces a characteristic anecdote of the beloved Howard Crosby, late pastor of the Fourth Avenue

Presbyterian Church, New York. When his Presbytery was discussing the revision of the Presbyterian Creed, and one of the committee suggested that the portion of the Confession bearing upon the divine decrees should be left as it was, and that some mellow recognition of God's loving kindness should be put in at the bottom of the page, Dr. Crosby startled the Presbytery with the ringing appeal in his clarion voice, "I'll never consent to have the love of God smothered into a foot note." It was, perhaps, in his devout mind to say :

Bless the shadows, the kindly shadows,
And take this thought as thou goest abroad :

In Heaven and earth
Shades owe their birth
To light, and light is the shadow of God !

He was doubtless at one with Tennyson in the couplet :

God is LAW, say the wise. O soul, then let us rejoice,
For if HE thunder by LAW, THE THUNDER IS YET HIS
VOICE.

To the thunder and the whisper of God's voice, Dr. Crosby was alike responsive. His theology, if we mistake not, its shadows included, was the Chalmerian theology of LOVE, making and meaning in its broad sweep, as Chalmers himself asserted, "One thing of all theology," GOD IS LOVE.

The immanence, omniscience, omnipotence, omnipresence, infinite benevolence of the divine personality of the Godhead—God manifested in the flesh in the person of Christ—Immanuel God with us, Who loved me and gave Himself for me, thereby procuring At-one-ment—Justified in the Spirit—Seen of angels—Risen from the dead—Preached into the nations—Ascended into the Heavens—Ruling the world from the realm unseen—Now present in the Church by the Holy Spirit—To come again in the clouds of Heaven and all His saints with Him—To raise the dead, both the just and the unjust, and to give the kingdom and the greatness of the kingdom under the whole Heaven to the people of the saints of the Most High.

This is the broad Scriptural theology and Eschatology of true essential Christianity, now struggling for united expression throughout the Church and by the Christian ministry.

The *Christian Union*, with its clear-cut characteristic logic, and intuitive insight of the situation, thus concludes a late discussion of "The duty of the hour:" There are three possible alternatives before the Church of to-day. First, to abandon all attempt at clear theological thinking, and be content with an unintellectual and empirical religious life. Second, to insist on maintaining the theology of the past, and so endeavor to confine the life of the present age within the limitations of an age far less equipped intellectually in every department of thought. Third, to exercise

in the realm of religious science the same intellectual liberty which is exercised in every other scientific realm, and so to bring the religious thought of the age into harmony with all true thought, that the religious spirit may animate every part of life. The mere statement of this alternative ought to be sufficient to determine which of the three positions the Church and the ministry shall accept and adopt.

APPENDIX.

From the *New York Evangelist* of March 2, 1893.

THE PLEA FOR PEACE AND WORK.

The Plea for Peace and Work, signed by more than two hundred of the leading pastors in the Presbyterian Church, is one of the most important documents of the year. Its significance is measured by the efforts which have been made to break its force by misrepresenting it as partisan and prejudiced. The most desperate of these was the alleged confidential letter which was printed in the *Mail and Express* of February the 18th, and said to have been sent out with the Plea. When this letter was shown to Dr. Van Dyke, through whose hands the whole correspondence in regard to this matter has passed, he said: "I never saw this before it appeared in the *Mail and Express*. I do not believe that it was sent out by any one who was in any way authorized to do so. It bears on its face all the marks of a fabrication made with the purpose of discrediting the movement. No further comment is necessary."

In regard to the Plea, certain facts may be stated with authority which are of interest to the public :

1. Not one of the three men who framed its language has ever been in any sense a pupil or partisan of Dr. Briggs. On the contrary, all three of them differ from him radically in many of his views.

2. None of the professors of the Union, or of any other Seminary, were in any way consulted in regard to the framing or the publication of the paper. It is essentially and entirely a pastors' paper.

3. It was never a secret in any other sense than that in which every man's private affairs are secret until he chooses to give them to the public. It was never intended to spring the paper upon the Church just before the Assembly. None of the false reports in regard to it which have been published have either hastened or hindered its publication. It was intended from the first to do with it just what has been done: To present an appeal signed by a limited number of representative men from all parts of the country against the continuance of partisan strife and the threatened division of our Church upon non-essential and novel tests of orthodoxy.

Looking at the paper in the light of these real facts in regard to it, it is very easy to see how great is its weight, and how sure and large its effect must be.

Among its signers are men such as Dr. Moore of Columbus, Dr. Bliss of New York, Drs. Pomeroy and Haydn of Cleveland, Dr. Kempshall of Elizabeth, Dr. C. E. Robinson of Scranton, Drs. Wood and Fulton of Philadelphia, whose very names are a guarantee of good faith, conservative principle, and moderate speech. Indeed, we might affirm this of the whole list.

It is noticeable, also, that the signers of the paper are representative men. They are the pastors of the largest churches in many districts of the country as well as in the great cities.

It would be impossible to find an equal number of men on the roll of our Church who would represent so many communicants, such a powerful working force and such an immense contribution to the boards of our Church.

The moderate tone of the paper will also vastly increase its influence. It does not plead for anything

which the constitution of our Church does not permit. It asks only that points which are non-essential should not be made the basis of strife. It proclaims a loyal adherence to the confessional doctrine of Holy Scripture and insists only that the new dogma of the inerrancy of the original manuscripts should not be unlawfully appended to the doctrine of the religious infallibility of the Bible as it is. This is conservative ground and the great mass of our working ministers and elders in the Presbyterian Church will certainly be prepared to maintain it.

The Plea has met with the most cordial reception. It is so evidently fair and candid that even the misrepresentations with which it has been assailed have not been able to prejudice fair men against it. Among the large number of new names which have poured in from various parts of country during the last few days may be mentioned the pastors of the Presbyterian Churches of Sing Sing, Irvington, Peekskill, Dobbs Ferry and Rome, New York; the pastors of the churches of Pontiac, Holly, Ann Arbor, Ypsilanti, Saline, Michigan; the pastors of the churches of Logansport and Peru, Indiana; of Vinton in Iowa; Dr. Wm. F. Whitaker, the stated clerk of the Presbytery of Orange, and many others of the same type. These men are mentioned simply to show that the signatures are not, as has been said, confined to the rich churches in a few large cities, but are scattered all over the country where the strength of Presbyterianism resides. The Rev. James H. Taylor, Rome, N. Y., writes: "I believe that if opportunity were offered, every minister, save one, in the Presbytery of Utica would sign that paper." But it is not really necessary to multiply names in support of such a position as the Plea represents. The strength of the paper is in its spirit, and we are confident that in answer to its appeal the vast majority of the Presbyterian Church will this spring turn away from

the fruitless paths of controversy into the way of peace and work.

THE PLEA IS AS FOLLOWS :

To those who are actively engaged in the ministry of Christ, the chief interest and the first duty are the bringing of the simple gospel home to the hearts and lives of men.

This is the great work of the Church to which everything else must give way. She can only win the favor of God and the love of men by single-hearted devotion to the task of preaching and practicing plain Christianity.

As ministers of Jesus Christ, and working pastors in the Presbyterian Church, we are filled with the gravest fears lest the usefulness of the Church should be hindered, her peace disturbed, and her honor diminished by the prevalence of theological controversy and strife over doctrines which are not essential.

We remember that there have been two sad periods in the history of our Church in which this has happened. We remember that our Church has been twice rent asunder by issues which have been recognized shortly afterwards as unnecessary. We dread the possibility of having such a painful experience repeated in our own times. We are persuaded that the great body of the Church, laymen and ministers, have little sympathy with the extremes of dogmatic conflicts and are already weary of the strife of tongues, and are longing for peace and united work. We feel that we do not speak for ourselves alone, but for the great multitude who hold the same conviction in regard to the first duty and main work of the Church, while representing at the same time many different shades of theological opinion.

It is in this spirit that we join our voices in a plain, straightforward, fraternal expression of the desire for

harmony and united devotion to practical work. For this reason we deprecate any and every attempt to impose new tests of orthodoxy, or to restrict the liberty hitherto enjoyed by those who sincerely subscribe to the essential and necessary articles of the Presbyterian Church. Especially would we deplore any hasty addition by informal resolution, or by judicial decision, to the Confessional statement of the doctrine of Holy Scripture. We hold firmly to the teaching of the first chapter of "The Confession of Faith," and to the Holy Scriptures as the Word of God, the only infallible rule of faith and practice. We do not express any individual opinion in regard to the theory of the inerrancy of the original autographs of Scripture in matters which are not essential to religion, but differing as we may in regard to the abstract truth of that theory, we protest unitedly and firmly against making assent to it a test of Christian faith or of good standing in the Presbyterian ministry.

In the interests of Christian liberty, in the interests of peace and unity, in the interests of missionary enthusiasm and progress, we take this position clearly and firmly, and we cordially invite all who agree with us to coöperate in maintaining these principles, believing that the end of the commandment is love out of a pure heart and a good conscience and a faith unfeigned, and that the surest defense of the truth is its unfaltering proclamation.

Robert H. Fulton,
Hughes O. Gibbons,
Charles Wadsworth, Jr.,
William M. Paden,
Stephen W. Dana,
Robert Hunter,
Robert Ellis Thompson,
J. Richelsen,
Robert Graham,
J. G. Bolton,

D. M. Cooper,
J. F. Somerville,
R. H. Steele,
W. T. Jaquess,
John Paul Egbert,
Robert A. Carnahan,
Maurice D. Edwards,
W. M. Blackburn,
Ed. S. Wallace,
James T. H. Waite,

W. R. Huston,
W. P. White,
John B. Reeve,
Matthew Newkirk,
H. C. Fox,
J. L. Scott,
W. C. Rommel,
Lewis F. Benson,
William P. Fulton,
Frederick W. Johnson,
W. P. Merrill,
Perry S. Allen,
J. C. Thompson,
Henry E. Thomas,
N. L. Upham,
W. H. Weber,
George P. Wilson,
R. T. Jones,
William Sterritt,
W. H. Gill,
Edward W. Hitchcock,
Alexander Henry,
James D. Hunter,
Charles E. Robinson,
Samuel J. Fisher,
Carlos T. Chester,
Henry M. Dyckman,
William K. Preston,
Henry E. Niles,
A. L. Benton,
Richard Montgomery,
James W. Kirk,
Charles E. Burns,
Douglass K. Turner,
W. A. Patten,
Philip H. Mowry,
George R. Moore,
John F. Sheppard,
J. H. Boggs,
Joseph Vance,
Charles Wood,
C. P. H. Nason,
W. O. Campbell,
Teunis S. Hamlin,
George O. Little,
Samuel V. V. Holmes,
John Newton,

John Q. Adams,
R. G. McNiece,
W. J. Chichester,
W. R. Richards,
Paul F. Sutphen,
D. R. Frazer,
I. B. Hopwood,
Lewis Lampman,
Davis W. Lusk,
Ford C. Ottman,
J. Clement French,
Stanley White,
Henry M. Storrs,
James M. Ludlow,
David O. Irving,
Everard Kempshall,
John W. Teal,
John T. Kerr,
Eben B. Cobb,
Chas. E. Herring,
George H. Payson,
John A. Liggett,
John G. Hamner,
J. G. Mason,
J. W. McNulty,
Samuel Parry,
A. P. Botsford,
Edward Dillon,
Silas E. Persons,
Charles H. Walker,
E. A. McMaster,
Edward P. Sprague,
Wm. K. Hall,
Joseph Greenleaf,
Thomas B. Thomas,
A. S. Freeman,
Robert B. Clark,
Charles Simpson,
Charles Cuthbert Hall,
Thomas A. Nelson,
Newell Woolsey Wells,
A. V. V. Raymond,
Walter Q. Scott,
Chas. E. Dunn,
James K. Phillips,
Arthur H. Allen,
Hector Hall,

J. William McIlvain,
Maltbie D. Babcock,
S. M. Hamilton,
John M. Richmond,
John P. Dawson,
James M. Walton,
Charles P. Luce,
Hanford A. Edson,
J. Albert Rondthaler,
M. L. Haines,
Joseph A. Milburn,
Wm. E. Moore,
James A. P. McGaw,
Samuel G. Anderson,
Daniel H. Evans,
Robert J. Thompson,
N. P. Baily,
Joseph N. McGiffert,
Hiram C. Haydn,
William Knight,
Charles S. Pomeroy,
R. A. George,
Samuel P. Sprecher,
Peter E. Kipp,
Dormer L. Hickok,
James D. Williamson,
Arthur C. Ludlow,
Ebenezer Bushnell,
Mattoon M. Curtis,
Edwards P. Cleaveland,
Joshua R. Mitchell,
Henry M. Curtis,
A. B. Riggs,
John H. Walker,
John L. Taylor,
George M. Maxwell,
W. A. Major,
Chas. E. Walker,
Chas. F. Mussey,
David A. Heron,
G. M. McCampbell,
S. J. McPherson,
Thomas C. Hall,
James G. K. McClure,
John Henry Barrows,
W. W. Totheroh,
Thos. D. Wallace,

Eben Halley,
Andrew J. Fennel,
Chas. Townsend,
Lee W. Beattie,
W. R. Taylor,
Nelson Millard,
Henry H. Stebbins,
A. J. Hutton,
Peter Lindsay,
Geo. B. Spalding,
L. Mason Clarke,
John McLachlan,
Herbert G. Lord,
A. B. Robinson,
A. W. Allen,
L. Van Schoonhoven,
Nelson B. Chester,
W. C. McGarvey,
Thomas Gordon,
Frank H. Coffran,
Newton L. Reed,
Stephen G. Hopkins,
E. H. Dickinson,
W. S. Carter,
N. B. Remick,
W. W. Weller,
R. P. H. Vail,
John T. Wills,
John E. Bushnell,
George Alexander,
Anson P. Atterbury,
John C. Bliss,
Henry M. Booth,
John B. Devins,
Ira S. Todd,
Herbert Ford,
H. L. Grandlienard,
Charles F. Goss,
C. W. Goodrich,
A. W. Halsey,
James H. Hoadley,
W. R. Harshaw,
M. S. Littlefield,
Daniel E. Lorenz,
Henry T. McEwen,
J. Hall McIlvaine,
George S. Webster,

Robert W. Patterson,
 John P. Hale,
 James Lewis,
 Chas. S. Hoyt,
 Newell D. Hillis,
 Frank O. Ballard,
 Henry Neill,
 William Bryant,
 W. N. Page,
 Robert J. Service,
 E. W. Brown,
 Richard Turnbull,
 W. D. Sexton,
 W. W. Carson,

Francis H. Marling,
 George J. Mings,
 D. H. Overton,
 Geo. S. Payson,
 Charles H. Parkhurst,
 John R. Paxton,
 Vincent Pisek,
 Stealy B. Rossiter,
 Wilton Merle Smith.
 J. Balcom Shaw,
 Geo. L. Spining,
 Charles L. Thompson,
 Henry Van Dyke,
 John N. Freeman.

A CREED THAT CAN BE PREACHED.

The strength of the Tridentine Creed lay in the fact that, as Professor Fisher says, it presented a standard of truth "in a condensed form, and with direct reference to the antagonistic doctrines of the time." The peculiarity of the Westminster Confession to-day lies in the fact that it lacks the very qualities which made the Tridentine Creed strong in its day. It does not present truth "in a condensed form," nor "with direct reference to the antagonistic doctrines of the time." And in this second respect it fails in an important point. For a creed, as Henry B. Smith tells us, is "designed to express Scriptural truth *in relation to the errors, wants and questions of the times.*" Neither the Tridentine nor the Westminster Confession fulfills this test to-day. And though the believers in the one creed may be contented with it, the believers in the other are not satisfied with a statement of truth made with reference "to the errors, wants and questions of" the seventeenth century.

In this fact lies the strength of the argument for revision. Times have changed, and we have changed with them. Questions which filled the horizon in 1646 are no longer in sight. New questions, utterly unknown

in those days, have risen before us. The day of Christian missions, of Sunday schools, had not dawned when the Westminster divines met. A large part of our ordinary Church work is extra-confessional. The best part of our life and work is unrecognized in the creed which is still supposed to be the doctrinal basis of our Church.

One of two things should certainly be done, the preaching, methods of work, and of activity of our Churches should be made to conform to the Confession, or the Confession itself should be altered to suit the changed condition of affairs.

ANOTHER WAY OF PEACE.

In every long, hard fight there comes a time when both the combatants begin to look about for compromises. That hour has come to the Presbyterian Church. It is always a dangerous crisis. Weary and sore with the conflict, men cry, "Anything is better than this." Many a warfare is stopped just at this point, and some shameful or ineffectual compromise adopted, when the battle should have been fought out to a finish and a righteous peace conquered. The controversy in which this generation of Presbyterians is engaged does not date from recent issues. It is not a Briggs case ; it is not a Smith case. It is simply the question, can these two classes of minds, conservative and progressive, dwell together peaceably in our Church ? Is our Presbyterian system broad enough or elastic enough to accommodate these two classes of men, who are what they are, not of set purpose or of malice prepense, but of temperament, of blood ? Now simply to pray these brethren of such diverse constitution to be quiet when they get to biting one another, to step in with a compromise whenever there is friction, is simply to buy off the quarreling children with sugar plums. It is a poor

hand-to-mouth *modus vivendi*. Neither party is at rest. A chance majority on either side in Presbytery or Synod or Assembly rouses the tiger, and either folly or out-and-out bad blood is the result.

The consummation to be wished at this time is not a temporary cessation of hostilities, not a declared peace, but actual peace on a Constitutional, enduring basis. These two classes of minds, the conservative and the progressive, must have equal rights and an equally assured footing of confidence in the Presbyterian Church. A division of our Church at that old line of cleavage would be simply an unmitigated disaster. For every healthful body of thinkers is composed of those two classes of minds: the conservative, to hold fast that which is good and moderate the rate of speed, and the progressive, to push ahead into new fields. The two parties in the Presbyterian Church to-day need each other. The Church will not do its best work without them. Where would we radicals go to, I would ask, unless we were tethered to the weight and respectability of orthodoxy? And, on the other hand, to what depths of sodden and hopeless conservatism would orthodoxy sink without us radicals to stir it up and ventilate it? The two parties in action and re-action keep our blood in healthful circulation and hold us to a moderate and safe rate of speed.

Now the question arises, is our Presbyterian Church broad enough for this full, generous life, or must we split into little narrow schools, each so deaf and purblind to every phase of truth except its own that it will not stir out of its "peck measure?" I believe the Presbyterian Church is broad enough for this larger, higher life. To secure that life and hold it against such disturbances as the present, it is only necessary to give to each party, the conservative and the progressive, Constitutional recognition, so that neither one can say to the other, "I am the body." Just that broad, Consti-

tutional ground is already in preparation. The General Assembly has a committee charged with the duty of preparing a "brief, Scriptural, irenic creed." Let this creed embrace all that is essential to "life and godliness." Then place it side by side with the unrevised Confession, a symbol of equal authority. Subscription to either symbol shall give a man "good and regular standing" in the Presbyterian Church, a standing above question, above suspicion. We have, then, broadened our Constitutional basis for the equal footing of these two parties, whose peaceful co-existence in the Church is so essential to a safe and true progress and the highest spiritual life.

It seems an ungracious thing to offer even quasi-criticism of so well meant an undertaking as the "Plea for Peace." Who does not groan and pray for peace with every one of these brethren? Who would not sign the good intention even while seeing plainly the failure of form? In its last analysis this "Plea for Peace" is simply a prayer to the conservative to let the progressive have his own way "just for this once." You keep still while I do as I please, is not generally a very successful plea. I am not at all surprised that the conservatives sniff at it mightily. This Plea, if successful, would secure only a truce and not peace. It would "heal the hurt slightly." It would stop the breach with "untempered mortar." The very next occasion of unpleasantness would find the parties on precisely the same footing. The present conditions would be repeated. We have gone too far to accept now any makeshift or truce. It would not pay us for all that we have endured. No, brethren, "while our hands are in it," we might as well keep at it till this whole question is permanently, righteously settled. What better work can we do for our beloved Church than by a Constitutional enactment to make this kind of warfare hereafter impossible?

For one, I am determined to hold my place in the Church of my birth, not by the courtesy of men who have been deterred by a "Plea" from putting me out, nor by a truce, nor by a compromise, but by unquestioned right. I was free born. I am just as determined that my conservative brother shall hold his place undisturbed and by the same right. We need each other. Each without the other is but half a man. Our mother Church needs us both. Under her wise and benign providence each has his place and work. Her common ground of essentials is broad enough for both, and in the non-essentials of philosophical speculation she says calmly to both alike, "My children, the world is before you; only I would advise you not to waste much time and strength in that childish and fruitless pastime." *A Constitutional basis of essentials in a "brief, Scriptural, irenic" symbol, placed side by side with the Confession, gives to each of us the common ground of "peace and work," and a large open playground for flying our speculative kites.*—J. H. Ecob, D. D.

HOW TO MEET INGERSOLL!*

This is sublimely illustrated in a manner worthy of the commanding genius and loyalty to Christ of the chief actor, not long before his passing into the realm of the blessed in full possession of his matchless powers.

The question in the text, page 59, justifies a note that should have been inserted in its proper place; but it is not too late: Colonel Ingersoll was at one time thrown incidentally into the society of Henry Ward Beecher. There were four or five gentlemen present, all of whom were prominent in the world of brains. A variety of topics was discussed with wit and brilliancy, but with no allusion to religion, which for the time being was taboo. The distinguished infidel present was, of course, too polite to introduce the subject himself, but one of the party finally, desiring to see a tilt between Bob and Beecher, made a playful remark about Ingersoll's idiosyncrasy, as he termed it.

The Colonel at once opened in defense of his views with his usual apt rhetoric. In fact he waxed eloquent, as was his wont. He was replied to by several gentlemen in very effective repartee.

* Page 59.

Contrary to the expectations of all, Mr. Beecher remained an abstracted listener and said not a word. The gentleman who introduced the topic with hope that Mr. Beecher would answer Colonel Ingersoll, at last remarked :

“Mr. Beecher, have you nothing to say on this question ?” The loyal old hero slowly lifted himself from his abstracted attitude and replied :

“Nothing ; in fact, if you will excuse me ~~from~~ changing the conversation, I will say that while you gentlemen were talking, my mind was bent on a most deplorable spectacle which I witnessed to-day.”

“What was it ?” at once inquired Colonel Ingersoll, who, notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart.

“Why,” said Mr. Beecher, “as I was walking down town to-day, I saw a poor lame man with crutches slowly and carefully picking his way through a cesspool of mud, in the endeavor to cross the street. He had just reached the middle of the filth, when a big burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man’s arms, and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him.”

“What a brute !” said the Colonel. “What a brute he was !” they all echoed.

“Yes,” said the old man eloquent, rising from his chair and brushing back his long white hair, while his eyes glittered with their old-time fire as he

bent them on Ingersoll. "Yes, Colonel Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of human life. It is your teachings that knock these crutches from under it and leave it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It takes an architect to erect a building; a worthless incendiary may reduce it to ashes."

The old man eloquent sat down and silence brooded over the scene. Colonel Ingersoll found he had a master in his own power of illustration and said nothing. The company took their hats and parted.—*Religious Intelligence.*

Correspondencies of Faith and Views of Madame Guyon.

BY REV. HENRY T. CHEEVER.

A. D. F. Randolph, New York. Elliot Stock, London.

NOTICES OF THE PRESS.

An exceedingly suggestive and stimulating book, which challenges thoughtful perusal. It is divided into three parts. First, Unmeant Correspondencies between experimental writers upon religion, presented with impressive clearness and with striking illustrations. Second, Survey of the experience and writings of Madame Guyon, with an outline of her fascinating personal history. Third, The mental discipline of holiness by faith. The life and history of Madame Guyon are considered in five periods and with remarkable keenness and discrimination. The reader will gain a clearer idea of the marvelous power of faith and of the bond which it constitutes between all those who love and serve the Lord Jesus. If, as the author seems to think, the Church is yet to be united upon that one central principle, surely all believers should rejoice.—*The Interior, Chicago.*

This is a new book and novel, full of the oldest spirit in the world, that of faith. It is not a cold discussion, as one might judge from its title, but a warm, devotional current of thought, which flows and ripples and surges as you follow it. The book has a breath and sweetness of love and trustfulness that calms one's heart, and makes it hunger to be like Jesus and to be with Him.—*Religious Telescope, Ohio.*

A volume most suggestive to the ministry as well as to the laity, being the result of much reflection and long experience, showing familiarity with the men and women of spiritual power in the past and present and written in an eminently catholic spirit. It is singularly rich in notes on the views and experiences of distinguished living men, embracing a wide range of religious thought, and bringing the whole book, of 300 pages, with much skill and grace into the very times in which we live.—*Christian Mirror, Portland.*

Mr. Cheever has executed his work with great literary skill and true spiritual insight. All who wish to cultivate more of the inner life of faith, will derive great help from perusing it. No one can read the book without the conviction that Madame Guyon was the most remarkable woman that history makes known to us in the Roman Catholic Church. Her faith, her conflicts, persecutions, sufferings, her extravagances even, enchain the reader's attention. It takes hold of the deepest experiences of the soul.—*Bibliotheca Sacra.*

The object of the writer is to show that faith is the foundation fact in religion, and that the spiritual giants of the world have been they who had a deep and abiding faith, which made luminous to them the truths of God. The well-known and scholarly author gives in this volume the results of his own ripe thinkings and meditations, and conveys to the average Christian mind the profounder and more philosophical truths of religion. The book is a spiritual tonic for the times and should have a wide reading.—*Massachusetts Home Journal.*

Tinged and mellowed with mysticism enough to keep it out of the class of distinctively theological discussions, but still based on a foundation, whose strength and solidity every believer must recognize, though he may not be able to provide for it in his philosophy. Mr. Cheever is an accomplished author, who brings to his work the deftness of hand and rich culture of a practical writer. No thoughtful and appreciative believer can fail to be interested.—*New York Independent.*

MEMORIALS OF THE LIFE AND TRIALS OF A YOUTHFUL CHRISTIAN IN PURSUIT OF HEALTH.

AS DEVELOPED IN THE BIOGRAPHY OF NATHANIEL CHEEVER, M. D.

By REV. HENRY T. CHEEVER.

This is an affectionate tribute to the memory of a departed brother, written in the glowing style of the author's recent productions, but with a touching pathos to be found in no other of his published works. The brother of whom he writes was Nathaniel Cheever, M. D., a lovely Christian character, nearly the whole of whose life on earth was a protracted struggle after health, whose mind and spirit were thus tried in the furnace of affliction, and came forth like gold from the fire. It is full of the most weighty Christian lessons, and no one can peruse it and not be struck with the originality of the character illustrated, nor without laying it aside a wiser and a better man.—*Albany Spectator*.

A rare book. It is rare in the peculiar providence which fashioned the character it depicts—rare in the sympathizing and discriminating affection of the fraternal pens by which it is written—rare in the revelations of deep and artless piety which it unfolds—rare in its helpfulness to those who are aided to follow Christ by the sight of the toilings of others of like infirmities toward the heavenly hills. We put it on our shelves by the side of the Life of Mary Van Lennep, as another round in the ladder by which we are daily striving to climb upward.—*Boston Congregationalist*.

This book will do good in a great many ways, and for many reasons. It presents one of the finest and most beautiful illustrations of the strong ties of a New England home. The record, moreover, is *true*. There is not a stroke of the painter's brush about it. Only the near connection of the writer to the subject of his memoir, and to the parties exhibited, has led him to keep back more than he has told, of that affection and kindness which burned so brightly and constantly around the youthful hero; for he was one in the highest and best sense. There was great *manliness* and great simplicity in his character. The writer has often listened with astonishment to his comprehensive and catholic opinions of men and things abroad in the world, though he himself was a caged bird. Every young man should read this book, and learn that perseverance is the grand secret of success in life.

Every Christian should read and study this Life in the furnace of affliction. It is a new, fresh and strengthening commentary upon all the passages of Scripture which speak of the afflictions and the *consolations* of the people of God. The whole narrative is a vivid exhibition of those paradoxes—"Troubled on every side, yet not distressed; perplexed, but not in despair; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."—*Puritan Recorder*.

THE WHALE AND HIS CAPTORS.

BY REV. HENRY T. CHEEVER.

Harper Brothers, New York.

Sampson Lowe, London.

This elegantly printed and embellished volume is the production of a close observer, and a polished and able writer. The Whale's biography, and a thousand incidents of whaling life, are racily and agreeably told, while the reflections of the moralist and Christian voyager are unobtrusively thrown into the text. An appendix contains many valuable suggestions in regard to the moral and religious interests of seamen and whalers. We know of few books which will be more eagerly sought after in district libraries than this.—*Watertown Reformer*.

There is very much valuable information contained in a small compass—in fact, a complete history of that department of the Whale Fishery. Interspersed are glowing and graphic pictures of the ocean, its dangers, its storms, its calms, and the peculiar habits of those that roam its depths.—*Albany Atlas*.

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The author narrates the exciting events of a sea-voyage undertaken for his health, and the fisher of men is lost sight of in the description of the life and manners of the fishers of fish. Strange to say, he has converted what Homer so frequently calls the "untillable ocean," into a field prolific at once of romantic adventure, rich information, moral instruction, and most absorbing interest. The reader is borne away through his pages with an attraction that reminds one of the boat drawn by the harpooned monster of the deep in his abortive efforts to escape his pursuers. We know of no reading of the kind which will afford a richer treat than this beautiful volume of Mr. Cheever's.—*New Church Repository*.

THE ISLAND WORLD OF THE PACIFIC.

By REV. HENRY T. CHEEVER.

With Engravings, 12mo, Muslin, \$1.00.

Harper Brothers.

This is a volume worthy of the age, and of the present wants of the world. We have perused it with unmingled pleasure and delight, and promise any one who will take the trouble to open it, an amount and richness of information relative to the Polynesian world, to be obtained from no other source. It is copiously illustrated and written in a flowing style, and with the marks of keen observation, Christian philosophy, and a critical insight into the world's woes, wants and blessings, stamped on every page. In it are passages and chapters of exceeding beauty of description. The chapter on the Albatross, that glorious bird of the sea, is worth the price of the volume.—*American Spectator*.

The volume presents a mass of information with regard to the history, geography, and commercial and political condition of those islands, brought down to the present time, and digested into a compact and readable form. His book cannot fail to be widely read during the present excitement in regard to everything connected with the Pacific Ocean.—*New York Tribune*.

The Christian public will welcome a volume from one who is able and willing to tell the truth in regard to those islands where missionary operations have been so successful, and yet the subject of so much detraction and abuse. The book contains much valuable information, connected with interesting anecdotes and personal adventures. It is illustrated by a score of well-executed engravings. The Appendix, giving a statistical view of the resources, trade, population, etc., of the Hawaiian Islands, is a valuable addition.—*New York Observer*.

It is full of information and life, telling stories of land and sea in a way to stir the passion for adventure without harm to the sobriety of the reader's temper, or the steadfastness of his faith. We need such books always, and especially now, when a new age of marine adventure is awakened, and our youth are taking with fresh zeal to the seas. Voyages are always captivating to the young, and happy is it when the story is told by a Christian or a man of taste. The book is just the thing for the host of boys between fourteen and twenty, the mighty generation now starting on the voyage of life.—*Christian Enquirer*.

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Melville threw around his incidents of Polynesian adventure the soft, light and bright hues of fairy creation, reducing his story in the minds of many to a pure *myth*. Cheever dresses his personal adventure in the soberer garb of truth; and as he leads us on from group to group of those far-off isles, he drops here and there, all along the course of his route, practical and statistical observations, that let one deeply into the true state of these "haunts and homes" of another, though a brother race.—*Rochester American*.

Those interested in the history of missions, as conducted in the islands of the sea, will wish to place this interesting and instructive volume both in their home and school libraries. Its style is pleasing, and as well calculated to engage the attention of the young as the fascinating romance, while, instead of presenting merely the *ideal*, it communicates the *real* and the *useful*. The numerous engravings add to its value, and give an accurate view of many points of interest in these far-off islands.—*Advocate and Guardian*.

LIFE IN THE SANDWICH ISLANDS :

The Heart of the Pacific, as it Was and Is.

BY REV. HENRY T. CHEEVER.

Author of "The Island World of the Pacific," "The Whale and his Captors," etc. With engravings, 1 vol. 12mo, 355 pages.

An agreeable addition to Rev. Mr. Cheever's former works on the Pacific, written in a kindly tone to Christian and heathen, with an allowance, not always made in books of this class, for the doubts and prejudices of the latter, as well as the labors and teachings of the former. The Sandwich Islands offer, in various ways, many points of interest; in the romantic and tragic interest attached to their discovery; the generally amiable character of their inhabitants; their rapid advance in civilization under the influence of American missionaries, who have, in this field, met with a success in extent and rapidity unequalled since the time of the early Jesuit Fathers; their important commercial position, and the beauties and peculiarities of their natural characteristics. Information, full and interesting, is given on all these points in the present volume, and it will be found an agreeable and sensible work, with an Appendix containing valuable commercial statistics.—*Literary World*.

There are but few readers, however well read, whose knowledge of the interior of the Sandwich Islands may not be greatly increased by this work. With its pleasantly told narrative of experience and adventure, it presents so many characteristic facts, anecdotes and illustrations of native life and missionary labor as to afford vivid pictures of things as they really are. The history of the missionary effort is admirably and justly told. It is illustrated by a variety of well-engraved views, and is written in a pleasing, lively style, the value of which is much enhanced by its unaffected religious spirit.—*New York Evangelist*.

In the volume before us Mr. Cheever has invested the rise and progress of these people from heathenism with the charms of romance, and presents the reader with a diornic picture of varied beauty. It gives a most interesting sketch of a people who he supposes will, ere long, in the ordinary course of events, become one of the States of our own confederacy, and furnishes in an Appendix of some fifty pages a statistical view of the resources, trade, population, etc. It will be read with pleasure by young and old.—*Parker's Journal*.

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As a picture of the Sandwich Islands of the present day, we have nothing more complete than this volume. It is written with a spirited and fanciful pen, and contains much that is truthful and life-like, delineated in such an exceedingly agreeable vein of narrative, that the work will impart entertainment to all readers.—*Hunt's Merchant Magazine*.

THE PULPIT AND THE PEW.

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HENRY T. CHEEVER, D. D.

OPINIONS OF THE PRESS.

This is a genuine, living, veritable, powerful record. It is a deeply interesting and instructive book. It is a terrible revelation of Satan in a Christian Church, and of the terribleness of the struggle through which a faithful pastor and his faithful few will sometimes have to pass in the work of exorcising him. A more remarkable record of a conflict for Christ and justice against Satan and oppression, for piety and freedom against iniquity and slavery, so brief, concentrated and triumphant, is hardly to be found in the English language. We commend this book to the perusal of every Church and pastor throughout our land. It will teach them what are their rights, and how in Christ to defend them. We commend it to every oppressed and injured pastor and Church member. We commend it to all the deacons of Churches of every denomination.—*New York Independent*.

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We are glad he put down the Christian Philistines. That sect is ensconced, more or less, in every parish, and well done he who gives them a rebuff.—*New York Christian Inquirer*.

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The writer is evidently a man of extensive and varied research, with a prompt, discriminating and vigorous mind, deeply read in the springs of human action, profoundly conscious of the power of truth, and one who would dare to do right, whatever antagonism such action might awaken.—*Norwich, Connecticut, Courier*.

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